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FROM THE BEQUEST OF
JOHN HARVEY TREAT
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CLASS OF 1862

**Ancient Liturgy of the Church
of England**

The Ancient Liturgy of the Church of England

ACCORDING TO THE USES OF
SARUM BANGOR YORK & HEREFORD
AND THE MODERN ROMAN
LITURGY

ARRANGED IN PARALLEL COLUMNS

BY WILLIAM MASKELL

PRIEST IN THE DIOCESE OF SALISBURY

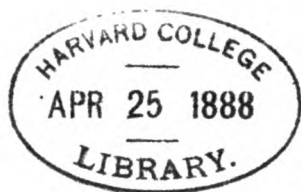


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1844

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John Harvey Treat.

Preface.

IN the Admonition entitled "*Concerning the Service of the Church*," which succeeds, if indeed it does not rather form a part of, the Preface to our present Book of Common Prayer, we find the following :

"And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm ; some following *Salisbury* Use, some *Hereford* Use, and some the Use of *Bangor*, some of *York*, some of *Lincoln* ; now from henceforth all the whole realm shall have but one Use."

In this passage the word *heretofore* does not relate to the time immediately preceding the last Review of the Common Prayer in 1662, for during more than 100 years, (with the exception of the period of the Rebellion, and heretical ascendancy) there had been only one Use of saying and singing in Churches. We must go back to the beginning of the reign of Queen Elizabeth,¹ and

¹ With regard to uniformity of singing, the 49th of Queen Elizabeth's Injunctions declares that "because in dyvers Collegiate and also some paryshe Churches heretofore, there hath ben levynges appointed for the mayntenaunce of men & chyldren to use synging in the church, by meanes whereof the lawdable science of musicke hath ben had in estimation and preserved in knowledge: the Quenes maiestie—wylleth and commaundeth, that fyrste no alteration be made of such assignementes of lyvynges but that the same so remayne. And that there bee a modeste and destyncte songe so used in all partes of the common prayers in the Church: that the same maye be as playnely understood, as if it were read without singing."

Injunctions given by the Quenes Maiestie. Imprinted by Jugge and Cawood. Anno .M.D.LIX. Reprinted in Cardwell. Doc. Annals. i. 196.

beyond that again to the year 1549, when the first Book of King Edward the Sixth having been approved by Convocation, was put forth and enjoined by the authority of the Parliament and the Crown. In the Preface to that Book, there is almost word for word the same injunction.

So also the "Act for the Uniformity of publick Prayers, and administering the Sacraments and other Rites and Ceremonies, &c. in the Church of England," (xiv. Car. II.) begins; "Whereas in the first year of the late Queen Elizabeth, there was one uniform Order of Common Service and Prayer, and of the administration of the Sacraments, Rites, and Ceremonies of the Church of England." And the Act here recited, the first of Elizabeth, refers in like manner to the last year of Edward the Sixth, declaring that then also there was "one uniform Order." These Acts, we may say then, recognize the previous existence of various allowed forms or Uses.

There are certainly some who very imperfectly understand what is meant by these Uses of the Church of England; they have often remarked the passage which I have quoted from the Preface to the Prayer Book, and would be glad to learn something about it. Wheatley and Shepherd, authors generally applied to, pass over without remark "the Preface:" the latter however² in his Introduction does say, that "it is deserving of notice, that hitherto there had not been in England any one service established by public authority for the general use of the Church. In the southern parts of the island, the Offices according to the use of Sarum, and in the

² Introduction, p. xxxvii.

northern, those of York, were generally followed. In South Wales the Offices of Hereford were adopted, and in North Wales, those of Bangor, &c. :” and so he passes on. Neither does Dr. Nicholls in his Commentary make any remark upon the passage. Bishop Mant in his selection of Notes upon the Common Prayer, has referred to Sparrow and Brown, who give no further information upon the subject, except indeed that Osmund the Bishop of Salisbury, about 1070, was the compiler of the Use of Sarum.

There are many again, who are better informed, but yet have never had an opportunity of examining any copies of the old services which still exist, whether from living at a distance from public libraries, or from some other cause. It is hoped therefore, that an attempt to render accessible these books or portions of them, (in the present instance the most important of all) will not be unacceptable.

Before the Reformation the public services of the Church of England were not contained, as they now are, in one volume, but in several. Prefixed to an edition of the *Portiforium secundum usum Sarum*, by Grafton and Whitchurch in 1544,³ are a privilege and license of the King under his great seal to those printers, that they alone should print certain “bookes of devine servyce, and praier bookes, that is to saie, the Masse booke, y^e Graile, the Hymnal, the Antiphoner, the Processyonale, the Manuel, the Porteous, and the Prymer.”

Of the books here enumerated the Missal contained the rites and ceremonies and prayers to be used in the celebration of the Holy Communion. It has a Calendar

³ In the possession of the Editor.

at the beginning, always I believe in the printed editions, if not in the Manuscripts: then come the Collects, Epistles, Gospels, Secrets, &c. which vary, throughout the year, succeeded by the Ordinary and the Canon:⁴ after which are the services appointed at the Communion for Saints days, and the commemorations of confessors, martyrs, and virgins. These are followed by occasional services to be used when required for the King, for peace, for penitents, against pestilence, for travellers, for the newly married, &c.; and the book not uncommonly ends with forms for blessing water, or bread, &c. and directions to the officiating Priest. The Graile or Gradual and the Processional contained the chants and directions for the processions to be used throughout the year:⁵ in the Antiphoner, as its name imports, were the Introits and other Antiphons, with their music, which were chanted during the celebration of the Communion:⁶

⁴ The Ordinary and Canon are also, especially in MSS., often placed after Easter Day; they are sometimes printed upon separate sheets, or upon vellum; and are almost always preceded by a large drawing or wood-cut of the crucifixion.

⁵ "Notandum est volumen, quod nos vocamus Antiphonarium, tria habere nomina apud Romanos. Quod dicimus Graduale, illi vocant Cantatorium, qui adhuc juxta morem antiquum apud illos in aliquibus Ecclesiis uno volumine continetur. Sequentem partem dividunt in nominibus. Pars, quæ continet Responsoria, vocatur Responsoriale. Et pars, quæ continet Antiphonas, vocatur Antiphonarius." *Amalarius lib. de Ord. Antiphonarii*: cited by *Du Cange*. Two editions of the Processional, 1532 and 1558, in the possession of the Editor, contain very curious wood-cuts of the positions in which the officiating priest, deacons, and subdeacons, &c. should stand. The censers, candlesticks, and crucifixes are marked, and the clergy distinguished by shaven crowns, the priest alone having part of a cope added below:

⁶ This is the strict and old meaning of the *Antiphonarium*: about the end of the fifteenth century it began to include also the Antiphons which were to be sung at Matins, Lauds, and at the other Canonical Hours.

and in the Hymnal, (or Psalter as it was called, if it also contained the Psalms) were the ecclesiastical and other hymns, which were sung in the Church service. Litanies and prayers were frequently added in the Hymnal.⁷ The Manual corresponded with what we now are accustomed to call "the Offices," and contained the prayers and services to be used in blessing water or salt, or the lamps at the Feast of the Purification : the Order for Baptism, for "Churching of Women," for Marriage, for Visiting the Sick, for Extreme Unction, for Burial, and several others. The London edition of the Manual in 1554, has at the end directions to the curate if called suddenly by a parishioner to make his will,⁸ and a form

⁷ For example, in the edition of the Hymnal and Psalter, in one vol. 24mo. according to the use of Sarum and York, 1529; in the possession of the Editor.

⁸ The following is a translation of these directions, from a copy in the possession of the Editor.

"Form of a Will. In the name of God. Amen. To all to whom these presents shall come, *N*, Curate of *N*, wisheth health in the Lord. We do you to wit, that in the presence of us and of the witnesses whose names are written below, specially called and summoned for this very purpose, the honest man *N*, lying upon a sick bed, infirm of body, but of sound mind, weighing and considering that the life of man is short upon the earth, and that nothing is more sure than death, nothing more uncertain than the hour of death; desirous also to provide for his soul's health, and to attain to the joys of everlasting bliss; hath made his last Will and Testament in the manner and form following. First he hath committed his soul to the Most High God, his Creator: and to the Blessed Virgin Mary, and the whole heavenly host. But his body to the worms of the earth, desiring it to be buried in the churchyard or church of *N* aforesaid. Then he hath willed and commanded all his just debts to be paid, and restitution to be made to all whom he may have injured. And the aforesaid testator out of the goods which God hath given him hath bequeathed to the fabric of the aforesaid church —. Item, to the curate —. Item, to the vicar —. Item, to the clerk —. Item, to his brother —, &c." Then comes the appointment of executors, and the signing and witnessing of the Will. In how much more Christian a spirit is the above, than

for the certifying the publication of Banns. The Porteau or Portiforium and the Breviary are different names of the same book, which contained the full services to be said throughout the year at the Canonical Hours: these consisted of various prayers and psalms, and hymns. The Portiforium, says Du Cange, was so called from its being small in size and easy to be carried about. No unnecessary qualification in days when men, wherever they might be, whether at home or abroad, at leisure or in the hurry of a journey, did not neglect to comply, if possible, with the directions of the Church. Travellers were permitted, having said some of the more solemn part of the Hour upon their knees, to remount and finish the rest as they proceeded upon horseback.⁹ The Primer was little known until about 1530, between which year and 1560 several editions, or rather several Books under that name, were published, some by private individuals, many of which were rigidly suppressed, and some with various alterations as time went on, by royal authority. These contained the Lord's Prayer, the Salutation of the Angel, the Creed, the Commandments, the Hours, the penitential Psalms, the Litany, the Dirge, the Commendations, the Psalms of the Passion, the History of the Passion from the Gospels, and other godly prayers for sundry purposes.¹⁰ They were sometimes

the documents which men now-a-days leave behind them; records indeed of their having once lived, but not that they were members of the Church of God. Modern wills are but a part and parcel of that system which desecrates burial-grounds and even church-yards with inverted torches, and urns, and the other symbols of a creed which denied the doctrine of the resurrection.

⁹ See, Life of S. Stephen. Abbot. p. 10. Statuta Lanfranci. c. 15.

¹⁰ These contents are given from the Primer of 1545, in the Editor's possession, printed by Whitchurch, in small 8vo. At the beginning

in English only, sometimes in Latin and English in parallel columns.

The above were the chief old service and prayer-books of the Church of England: and although there were undoubtedly very numerous editions of all of them, (with the exception of some of the early Primers) there are no books, as a class, which at present are so rare. By far the greater number moreover of those which do remain are mutilated and imperfect: and this is equally the case both as regards manuscripts and printed editions.

are also a Calendar and the King's Injunction establishing and authorizing its use. It is entirely in English, and the Injunction declares that it should be so "specially for that the youth are taught the Pater noster, Crede, & x commandmentes al in latin & not in englysshe, by meanes wherof the same are not brought up in the knowledge of their faith, duti and obedience wherin no christen person ought to be ignorant." It goes on to say that "for the avoyding of the diversitie of primer bokes that are now abrode, wherof are almoost innumerable sortes which minister occasion of contentions and vayne disputations, rather then to edefy, & to have one uniforme ordre of all such bookes throughout all our dominions, bothe to be taughte and used: have set furth this primer in Englishe to be frequented in all places of our said realmes: and that the youth customably & ordinarelye use the same untyl they be of competent understanding and knoweledge to perceive it in Latyn." It is scarcely necessary then to add that these Primers vary much in their contents. The Editor possesses several. Among which particularly are Grafton's edition of the same Primer of 1545, Latin and English: The Prymer of Salisbury Use, 1532, Thielman Kerver: the same, 1538, printed at Rouen: The Primer set furth by the Kinges maiestie, 1543, London, by Thomas Petyt: The Prymer in Latin and English, 1555, by Wayland: The Primer in Englishe and Latine, 1557, Kyngston and Sutton: The Prymer in Latine after the use of Salisburie, 1557, by the assignes of Ihon Waylande: and the Prymer in English and Latine, 1558, by the same. Many of these books have very curious wood-cuts, and verses in English describing the ages of man, and the seasons or months of the year. The foreign printers about the year 1500 or 1510 excelled in illustrating with wood-cuts small books of devotion: and these, when upon vellum, are matchless specimens of typography.

Yet every Cathedral and Church and Chapel, every Abbey and religious House must have been amply supplied : to say nothing of the many copies which private families possessed. Some few of these latter have come down to us, enriched with almost superfluity of ornament, proving the unwearied patience and skill of the limner as well as the piety of those for whom they were executed.¹¹

Now this extreme rarity and so many injuries are not to be hastily attributed to the common accidents and the mere lapse of years. Other books of that age which originally were, beyond all comparison, less numerous, frequently occur ; we must inquire therefore after another cause, and it will not be difficult to find. That terrible storm which for a time swept with daily increasing violence from one end of our land to the other, which spared, in intent at least, little that had been handed down to us from our fathers ; which overwhelmed tower and church and cloister in one common ruin,¹²

" Particularly that which is well known as the Bedford Missal, which however is not a Missal, but *the Hours*. Writers who are fond of declaiming against the ignorance of the dark ages appeal to the high prices which some books are known to have been sold for in those days ; and would conclude that none were to be obtained except at such prices. Mr. Maitland, in his very clever essays, has completely refuted this. Such MSS. however as are alluded to in the text, must always have been of great value : and must originally have cost sums which none would be apt to spend upon them, unless they sought not so much to gratify their vanity, as to shew their reverence for Him in whose service they were to be used.

¹² Willis, in his *Mitred Abbies*, gives the following account sent to Cromwell of the destruction of the magnificent church of Lewes in Sussex, taken from a book in the Cottonian library.

" Sussex. March 24. 1538.

" My Lord, I humbly commend to your Lordship. The last I wrote to your Lordship was the 20th day of this present month, by the

destroyed, if we may select one object rather than another, especially the Books which had been used in the public services of the Church, or in the private devo-

hands of Mr. Williamson: by the which I advertised your Lordship of the length and greatness of this church, and sale: we had begun to pull the whole down to the ground, and what manner and fashion they used in pulling it down. I told your Lordship of a vault on the right side of the high Altar that was borne with four pillars, having about it five Chapels. All this is down, Thursday and Friday last. Now we are plucking down an higher vault, borne up by four thick and gross pillars. This shall down for our second work. We brought from London seventeen persons, 3 Carpenters, 2 Smiths, 2 Plummers, and one that keepeth Furnace: every one of these attendeth to his own office: ten of them heweth the walls about, among the which are the three Carpenters. These made props to underset where the other cut away. The other break and cut the walls. These are men exercised much better than other men that we find here in the country. (*May we not hope that the country people refused to be partakers of their sin?*) Wherefore we must both have more men and other things also that we have need of. By month a Tuesday, they begun to cart the lead, and it shall be done with such diligence and saving as may be. So that our trust is, that your Lordship shall be much satisfied with what we do. Your Lordship's servant, John Portmarus." Vol. ii. Appendix, p. 26.

Surely the pious brethren of the monasteries in those unhappy times must have remembered, and sorrowfully repeated in the ears of the most High, the prophetic words, "Thine adversaries roar in the midst of thy congregations: and set up their banners for tokens. He that hewed timber afore out of the thick trees: was known to bring it to an excellent work. But now they break down all the carved work thereof: with axes and hammers. They have set fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground. Yea, they said in their hearts, Let us make havoc of them altogether. O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name?"

Ps. lxxiv.

I cannot help adding, from an author not much inclined to sympathize with any but Roman and Druidical Antiquity, and who speaks of himself moreover as "no encourager of superstitious foppery," the following passage. He is writing of the Abbey of Glastonbury about the year 1720, "Within a *lustrum* of years, a presbyterian tenant has made more barbarous havoc there than has been since the disso-

tions of the people. Edicts and Injunctions and Royal Proclamations followed rapidly each other, commanding that all such books, even if in private possession, should be produced before certain commissioners who should burn or at any rate so deface them, as to make them no longer worth preserving.

To begin with, in 1542, the Archbishop notified to the Convocation in their nineteenth session, "that he had it in command from the King to acquaint them, that all mass books, antiphoners and portuisses in the Church of England should be newly examined, reformed, and castigated from all manner of mention of the Bishop of Rome's name, from all apocryphas, feigned legends, superstitious orations, collects, versicles, and responses; that the names and memories of all saints which be not mentioned in the Scripture, or authentical doctors,"¹³

lution, for every week a pillar, a buttress, a window jamb, or an angle of fine hewn stone is sold to the best bidder. Whilst I was there they were excoriating St. Joseph's chappel for that purpose, and the squared stones were lay'd up by lots in the abbot's kitchen, the rest goes to paving yards and stalls for cattle, or to the highway. *I observed frequent instances of the townsmen being generally afraid to make such purchase, as thinking an unlucky fate attends the family where these materials are used, and they told me many storys and particular instances of it. Others that are but half religious will venture to build stables and outhouses with it, but by no means any part of the dwelling-house.*" In the next page we are told, "that the towns people bought the stone of the vaults underneath the great hall to build a sorry mercat house: *what they durst not have done singly, they perpetrated as a body, hoping vengeance would slip between so many,*" Stukeley. *Itinerarium Cur. Iter.* VI. How well would it be for us to remember upon such and all occasions, that God regards numbers no more than persons, and "though hand join in hand, yet the wicked shall not go unpunished."

¹³ What judge was to decide who were to be considered "authentical doctors," and who were not?

should be abolished and put out of the same books and calendars.”¹⁴ To the execution of this order we are to attribute the greatest part of the mutilations which the old service books that have come down to us have suffered: such as the loss of leaves, erasures of whole pages, and obliterations in what is commonly called inquisition ink.¹⁵

About seven years after, however, came another Royal Proclamation, which aimed at nothing less than total destruction. This declares that a book of common prayer had been agreed upon and commanded to be used of all persons within the realm: but that “dyvers unquyette and evile disposed persons had noysed and bruted abroad, that they sholde have agayne their olde Lattene service:” we therefore, it proceeds, by the advice of our privy council “have thought goode, and neverthesse straightly to commaunde & charge you (*the bishops*) that immediately upon the receipt hereof, you do commaunde the deane and prebendaries of the cathedrall church, the parson, vicar or curatte and church warden of everie parishe, within youre diocese, to bring and deliver unto you or youre deputie, at soche convenient place as you shall appoynt, all antiphoners,

¹⁴ Wilkins. *Concilia Magn. Brit.* vol. iii. p. 863. But even obliterated books are of very rare occurrence: and the cause of this must be traced to the Act of Queen Mary, (cited by Burn. *Ecc. Law. Art. Public Worship.*) which called in and destroyed all the *raised* books of King Henry VIII. and required parishes to furnish themselves with new complete books.

¹⁵ To name no other Saint: the Office for the day of S. Thomas of Canterbury and his name in the Calendar are very frequently erased: and in two editions of the Golden Legend, in the Editor's possession, one by Julian Notary, 1503, the other by Wynkyn de Worde, 1527, the History of this Saint has been crossed throughout; not sufficiently to obliterate, but to shew the anxious dislike of the inquisitors.

missales, grayles, processionalles, manuelles, legendes, pies, portasies, jornalles and ordinalles, and all other bokes of service, and that you take the same bokes into your handes, and then so deface and abolyse that they never after may serve to anie soche use, as they were provided for.”¹⁶ These orders were most strictly obeyed : as the monasteries were one after another suppressed, their libraries were destroyed, and then churches and private houses were ransacked. The number of the books produced must have been very great : ships were laden with

¹⁶ Wilkins, iv. 37. See also Statutes at Large, 3rd and 4th Edw. VI. Cap. x. wherein it is further enacted, that “ if any person or persons shall willingly retain in his or their custody any such book after the last day of June, they shall forfeit for the first offence xxs: for the second, iv. li: and for the third shall suffer imprisonment at the King’s will.” The books which were delivered are by this statute ordered to be burnt or otherwise destroyed: and if any Mayor, Bishop, &c. or other Commissary neglected to destroy them, they were to forfeit xl. li. The 5th sec. allows any person to “ use, keep, and retain any *Primers* in the English or Latin tongue, set forth by Henry 8th, so that the sentences of Invocation or Prayer to Saints in the same *Primers* be blotted or clearly put out of the same.”

Some few years afterwards, it is but just to add, a like proceeding was adopted by Queen Mary’s Council: and an order issued enjoining the destruction of “certain heretical books,” among which particularly were “the Schismatical Communion Book,” and “the English Ordinal.” In a rare little book, called “A godlye treatise of the blessed sacrament of the Aulter,” published about 1553 or early in 1554, the author says (sign: A. 5.) “Wherefore good christian reader, thou mayst perceyve that it was the very devyse and dryft of the deuyl, & the subtilty of great sathan hym selfe, so presumptuously and perniciously to abolish the moste holy sacrifice of the masse, placynge such scismaticall rytes, and plantynge such detestable bokes of communion thorough the pestilente preachynge and ragynge wythout al reason of a sorte of sottes (nay of scismaticall and blasphemous heretykes) to spoyle and rob almyghtye God of so greate honour, in thys hys church of England.” We must confess that there was little moderation of language upon either side, in the heat of those times, which scarcely ruder customs or a less polished style can excuse.

them and they were carried over sea: they were used, says an eyewitness, "by some to scour their candlesticks, by some to rub their boots, some were sold to grocers and soapboilers, a single merchant purchasing at forty shillings a piece two noble libraries for grey-paper, and such as having already sufficed for ten years, were abundantly enough for many years more."¹⁷ True, this refers to the Abbey and Church libraries in general: but the main stock of those collections undoubtedly was formed of Missals and Breviaries, and Legends and Church Annals, which the wild passion of Edward's days knew not the value of and hated, which the more sober and earnest reverence of after years has ceaselessly regretted.

Thus, then, must we account for the extreme rarity of English Missals and Breviaries and other manuals of devotion. Of the former, or any part of it, I believe that there has been no reprint since 1558. The few which remain are to be found only in the public libraries,¹⁸ or in extensive private ones, whose owners unhappily have seldom purchased them with any other view than as being curious specimens of early printed books or beautiful manuscripts; and they lie upon the shelves unopened, forgotten, and inaccessible.

But there are other reasons than the mere fact of

¹⁷ Letter of John Bale to Leland, quoted by Blunt. *Hist. of Reformation*, p. 156.

¹⁸ In the Museum Library there are but five or six copies of English Missals, none of them important editions, and most very imperfect. In the Bodleian, the great storehouse of liturgical books, and enriched by the wonderful collections of Gough and Douce, there are thirty-eight copies, of which by far the most important are the York Use, and the very rare Hereford: of both of which I shall have occasion to speak presently.

rarity which seem to call for a republication of the old English services : of late years the demand for them has increased tenfold, and their price, always great, has naturally increased with the demand, so as to put them, when they do occur, beyond the reach of men who are nevertheless the most anxious to obtain them. This has been one result of the return to a more sound theological study than had characterized the clergy of an age which has emphatically been styled by the Right Reverend Bishop of this diocese in a late charge, "an unlearned age." And it could not but be so : for a chief object of inquiry certainly would be into the faith and practice, into the observances and the worship of their own particular Church *before* as well as since the sixteenth century : and in the pursuit of this they would be no longer content to rely upon garbled extracts, or the unfounded representations of ignorant and prejudiced, or slanderous historians.¹⁹

¹⁹ I cannot but particularly protest against the second chapter of Mr. Hallam's Constitutional History of England, entitled "*the Reformation.*" One would scarcely have supposed that a writer reputed to be so eloquent and learned, would have descended to the common trick of others in late years, who, when upon the subject, think that little more is necessary than to speak ill and sneeringly of Monastic life, its usages, and the effects which it produced. The horrible crimes which were charged against the unhappy inmates of Convents in those days, have been long acknowledged to be generally unfounded, and in every case exaggerated : what, then, are we to say of a writer who, not content with repeating these calumnies, declares that they are also "*probable from the nature of such foundations*" ? In a note we are told to beware of "Romanising high churchmen, such as Collier, and the *whole class* of antiquaries, Wood, Hearne, Drake, Browne Willis, &c. &c. who are, with hardly an exception, partial to the monastic orders." Surely they are : and why ? because they have *inquired* into the *facts* of their history, and been forced by the very knowledge and a *love of truth to speak the truth* concerning them. I would quote only one passage more. Forced to mention the alms

The portions of the Missals which are here reprinted form but a very small part of their respective volumes : but by far the most important. The rest is occupied by the various Collects, Prayers, Epistles and Gospels, and Anthems or Introits proper to the great festivals and fasts, the Sundays, the Saints-days, or to occasions when the Church offered up her sacrifice in behalf, for example, of the King, or in the time of pestilence. These were of course used, at least many of them, only once a year : but the Ordinary and the Canon were daily said. In the latter, moreover, are contained those rites which have been held from the very earliest times to be essential to the valid consecration of the Eucharist. There have been several collections published by learned men of liturgies which have been used in different patriarchates of the Catholic Church.²⁰ These have merely the same portion which is now selected : the other parts of many are altogether lost, and possibly some of the earlier ones had little else beside.²¹

which were given by monasteries, Mr. Hallam says, "It is by no means probable, that however some in particular districts may have had to lament the cessation of hospitality in convents, the poor in general, after some time, were placed in a worse condition by their dissolution : nor are we to forget that the class to whom the Abbey lands have fallen *have been distinguished at all times*, and never more than in the first century after that transference of property, *for their charity and munificence !*" No names are given of any families so distinguished : *nor could they have been*. It is a well-turned sentence : unjust in its intended application to the monastic orders, and useless if to flatter also was an object, for how many can even pretend to apply it to themselves? Of all the families then enriched by sacrilege, it is said that there is *one* only of any note at present, which still retains the Abbey lands. And a curse seems to have followed the *very transfer of them*.

²⁰ For example, by Asseman, Renaudot, &c.

²¹ All that part (says Bishop Rattray, speaking of the Liturgy of

But in after ages, as the roll of the saints increased, commemorations of them were added, and Collects, and Hymns and Antiphons were increased in number, as was well fitting to the Church of Christ, when she was no longer driven to celebrate her mysteries in secret places, and hurriedly, and with the constant dread of interruption.

The chief Liturgies which have been preserved are those which are called St. James's, St. Mark's, St. Chrysostom's, St. Basil's, the Roman, and preeminent above all these, of an acknowledged greater antiquity than any, the Clementine. This last is reprinted at the end of the present volume, and it will be therefore desirable to make one or two remarks upon it, simply with a view to

S. James) which precedes the Anaphora, both in this and the other ancient Liturgies, is a latter addition to the service of the Church, as appears from the account given thereof by Justin Martyr, from the Clementine Liturgy, and from the 19th canon of the Council of Laodicea. By comparing of which with other ancient authorities, we plainly find that the service of the Church began with reading of the Scriptures, intermixed with psalmody; after which followed the sermon. Then the ἀκροωμενοι and ἀπιστοι, the *hearers* and *unbelievers*, being dismissed, there followed in order, the bidding prayer of the deacon, and the collect of the bishop, first for the catechumens: then after they were dismissed, for the euergumens: and after they were dismissed for the competentes or candidates for baptism: and lastly, after dismissing them likewise, for the penitents. Then all these being dismissed, the Missa Fidelium, or *Service of the Faithful*, began with the ἐνχὴ δια σιωπῆς, the *silent* or *mental prayer*, which is the first of the three prayers mentioned in the Laodicean Canon: the second and third are said to be δια προσφωνήσεως. And these are the ἐνχαὶ κοινὰ καὶ ὑπὲρ ἑαυτῶν—καὶ ἄλλων πανταχοῦ παντῶν in S. Justin. Then after the priests washing their hands and the kiss of peace and the μῆτις κατὰ τινος, the deacons brought the δῶρα, the *gifts* of the people, to the bishop, to be by him placed on the altar: and he having prayed secretly by himself, and likewise the priests, and making the sign of the cross, with his hand, upon his forehead, says the Apostolical Constitutions, began the Anaphora.

Ancient Liturgy of S. James. Pref. 3.

shew its value. And I need scarcely add, that I can say nothing upon the subject which has not already been said at much greater length by the learned authors to whom reference is made in the notes.

There are few questions of more importance than those which are involved in the inquiry into the origin and relative authority of the ancient Liturgies. Some writers upon the subject have boldly argued that the Apostles themselves left an accurate Form, not merely of the doctrine of the Sacrament of the Blessed Eucharist, but of rites and ceremonies and prayers, in short, a *Liturgy*, according to which it should be administered: and that this still exists either in the Liturgy of Antioch, or Alexandria, or Rome. Others suppose that the founder of each Church required his converts to observe some certain rites, which were essential to the validity of the Sacrament, and left them at liberty to add to these, other prayers and ceremonies as they might think proper. It is very certain that the Holy Scriptures give us little information upon the subject: the institution of the Supper of the Lord is related by three of the Evangelists, and by S. Paul in the 1st Epistle to the Corinthians: we are told that our Blessed Lord took bread, and blessed it, and said, "This is My Body;" and in like manner that He took the Cup, and blessed it, and said, "This is My Blood:" but the words which He used in blessing, and the exact form are not recorded.

Now whatever this Form was, we cannot doubt but that the Apostles²² who were partakers of the first Com-

²² Verba Christi ad Apostolos *hoc facile in meam commemorationem*, præceptum celebrandæ ex instituto Christi Eucharistiæ continent: formam qua celebrari deberet, non exprimunt. Nemo tamen Christianus dubitavit, quin eandem edocti fuerint a Domino Apostoli, ut

munion would be very careful in their after celebration to imitate as far as possible their Lord's example. The well-known assertion of Gregory the Great has often been urged to prove that the Apostles consecrated the elements only by the repetition of the Lord's Prayer: but on the contrary, it has been argued that this passage is corrupt.²³ Even if we allowed it not to be so, yet the words of Gregory are part of an argument, not that the Lord's Prayer *only* was used, but that *without it* the Apostles did not consecrate. And besides this, the earliest Form could not have been very short: Justin Martyr upon this point is a sufficient evidence: and so also the text in the 1st Epistle to Timothy, ch. i. if it relates, as the best commentators agree, to the Eucharist: "I exhort therefore, that first of all, supplications, prayers, intercessions and giving of thanks be made, for all men; for kings, and for all that are in authority." Nor must we forget that the first Christian converts, whether Jews or Gentiles, had been accustomed to the observance of ceremonies and long prayers, and there seems no reason to believe that the Apostles would so far oppose their prejudices in this respect, as to celebrate the very highest and most solemn mysteries only by the bare use of the words "This is My Body; This is My Blood:" or, of the Lord's Prayer.

We must not delay upon this inquiry: few will deny that the Apostles used some Form, some Liturgy:

alia omnia quæ ad Religionem Christianam constituendam pertinebant. Ab Apostolis acceperunt illam eorum discipuli, &c.

Renaudot. Dissert. 2.

²³ Muratori, after citing this passage from S. Gregory, adds "Quum sine tabulis ac testibus id ab eo affirmatum fuerit, consensum minime extorquet a nobis. Et præcipue quod aliter senserint antiquiores Ecclesiæ Patres."

Dissert. de rebus Lit. 10.

whether this at first was enjoined exactly in all the Churches, the variations in the ancient Liturgies render doubtful: but their constant agreement in substance, and their uniform observance in the same order of some few rites, make it certain that the Apostles did at any rate require *that order*, and declared that *those rites* are essential. Hence, (manifest interpolations having been removed) there are no differences in the ancient Liturgies which may not be attributed to the legitimate power vested in the Bishop of each diocese to arrange the public services of the people over whom he was appointed:²⁴ a power very moderately exercised in the

²⁴ Etsi nulla supersit cum Occidentalium, tum Orientalium Ecclesiarum Liturgia, quæ eandem omnino faciem retineat, quam primis sæculis Christianæ religionis sortita fuit: certum tamen est, vel ipsis iis sæculis incruentum Sacrificium celebratum semper fuisse, et preces et ritus, hoc est Liturgiam adhibitam in actione, quæ omnium præstantissimum Mysterium complectitur. Accesserunt sensim aliæ Preces, Orationes et Ritus pro diversa Episcoporum pietate et ingenio, &c.

Muratori. Dissert. cap. ix. 119.

At nihil simile circa Liturgias Orientales et Occidentales observari potest, cum omnes inter se ita conveniant, ut ab uno fonte, Apostolorum scilicet exemplo et præceptis ad omnes Ecclesias permanasse certissime agnoscantur. Neque aliunde tanta in sanctissimis mysteriis celebrandis conformitas, quam ex communi et omnibus nota traditione nasci potuit, cum Jacobus, qui antiquissimus eorum est, quorum nominibus Liturgiæ insignitæ sunt, nihil præceperit de vino aqua miscendo, de pronunciandis verbis Christi Domini, de invocando super dona proposita Spiritu Sancto, de mittenda absentibus, aut ægrotantibus Eucharistia, ut nec de multis aliis, quæ tamen ubique recepta fuisse et usu quotidiano Ecclesiarum frequentata negari non potest. Nihil Princeps Apostolorum Petrus, aut Antiochiæ, aut Romæ scripsisse legitur, nihil Paulus, nihil alii: sed quod acceperant a Domino idem tradebant novis Christianis. Multo minus Basilius et Chrysostomus novas offerendi sacrificii Eucharistici formas instituere poterant: ut neque a Gelasio primum aut a Gregorio magno Romana Missa, neque ab Ambrosio Ambrosiana, Gothica a Leandro, Gallicana vetus a Gallicanis Episcopis factæ sunt. Verum cum nota esset omnibus vetus et Apostolica forma, quæ paucis verbis constabat, eam

primitive ages, though fully allowed and in reality unlimited, so long as the essentials of the Eucharistical office were preserved, and nothing introduced which was obnoxious to the One Holy Catholic Faith.

Although, as was before remarked, some few have contended that the Apostles left behind them written Liturgies, yet so great is the majority against them, that we might say it is agreed upon, that they did not. There is no account of any such composition in the works of the first Fathers : and surely, if no others had, Origen or Jerome would have made some mention of it. Councils, at least the very early ones, are silent, and they would have appealed to a written Apostolic Liturgy, if they could, against the errors and teaching of heretics.²⁵ If such, again, ever existed, it would probably have been among the number of Canonical Books, and any addition to it, or alteration, would have been instantly disallowed. But we know that alterations were very anciently made, and prayers if not essential left out, or added, in some of the Liturgies claiming to be Apostolic.

It appears also to be not less agreed upon that for many years after, perhaps for the first two centuries, Liturgies were not committed to writing. Renaudot is clearly of this opinion : he says that it is beyond all

omnes secuti sunt, nec ab ea recesserunt : orationes quæ inter sacra dicebantur, cum multæ essent, selegerunt, novas etiam addiderunt, tandemque ne perturbatio inter fideles nasceretur, quasdam perscripserunt, et hæc origo fuit diversitatis Liturgiarum.

Renaudot. vol. i. 14.

²⁵ Both Tertullian, when speaking of the Eucharistical rites, (de Corona Mil. c. 4) and S. Cyprian, in his Epistle to Cæcilius, upon the question of mixing water with the wine, appeal to tradition only : which surely they would not have done, had they known of any Liturgy written by the Apostles. Compare also S. Basil de Spiritu Sancto, c. 27, quoted by Renaudot, p. 9.

controversy, and cites S. Basil, *de Spiritu Sancto*, to prove that before his time no Liturgy was written. There is frequent mention made, he observes, of the sacred Scriptures being given up to the heathens through fear of punishment or death, but never any book of ceremonies or public worship : neither would the persecutors have inquired so cruelly by torture, what mode of offering and sacrifice the Christians observed, if they could have procured a written Liturgy. Hence the Church required her priests to celebrate from memory. Among her doctrines none were so scrupulously concealed, little less from the catechumen than from the unbeliever, as were those connected with the Blessed Eucharist. It was not from her admitted children that she sought to hide them, but from those who were her avowed enemies, or unproved candidates for her privileges. She knew and remembered her Lord's command, " Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you."

That this caution was carefully obeyed is manifest from the very obscure manner in which the Ante-Nicene Fathers, when they speak at all, speak of the Eucharist : so obscure indeed, especially near the Apostolic age, that none could understand their import except those who had been fully admitted into the communion of the Church. Take, for example, the famous passage in S. Justin : in a part of his Apology, where he is expressly giving an account of the ceremonies of the Christians in their common worship ; how carefully he speaks, how anxiously he seems to weigh every word and each expression, lest he should say, even upon such an occasion, too much. " Upon the day called Sunday,"

he tells us, " we have an assembly of all who live in the towns or in the country, who meet in an appointed place: and the records of the Apostles or the writings of the Apostles are read, according as the time will allow. And when the reader leaves off, the President²⁶ (ὁ προεστώς) in a discourse admonishes and exhorts us to imitate such good examples. Then we all stand up together and pray: and, as we before said, when that prayer is finished, bread is offered, and wine and water. And the President then also, with all the earnestness in his power, (ὅση δύναμις αὐτῷ,) ²⁷ sends up prayers and thanksgivings. And the people conclude the prayer with him, saying, Amen. Then distribution is made of the consecrated elements, and every one partakes of them: which are also sent to such as are absent by the deacons."

Such is S. Justin's description of the celebration of the Eucharist upon the Lord's Day, or Sunday, as the Fathers usually call it in their Apologies, because it happened upon the day which was dedicated to the sun, and therefore best known to the heathens by that name. In the section immediately preceding he relates in almost the same language the manner in which the newly baptized was admitted to and received his first communion, in which one circumstance is added, viz. the kiss: and thus, short and obscure as this account must

²⁶ That is, the Bishop: and so Reeves renders the word. See his note upon the passage. Vol. i. 107.

²⁷ Compare from the thanksgiving in the Clementine Liturgy; "ευχαριστούμεν σοι, Θεε παντοκράτορ, οὐκ ὅσον οφείλομεν, ἀλλ' ὅσον δυναμέθα." This has reference to a written Liturgy, and there seems no ground for the opinion of those who would argue from these words of S. Justin, for the use of extemporary prayer in the Holy Communion.

at the time have appeared, we can clearly trace these important parts of the Holy Service: the general and the Eucharistical Prayer: the kiss of peace: the oblation of the elements: the mixture of water with the wine: the consecration of the elements, then no longer common Bread and common Wine:²⁸ and their after distribution to those present, or *communion*. Let us not, by the way, pass on without remembering, that there would have been no need of so much carefulness to conceal these mysteries from the world, from those who were without, if the Eucharist had been indeed nothing more than what later ages have endeavoured to reduce it to, a mere refreshing of our memories, or a renewal of our covenant, or a symbol of mutual love. But from this jealousy arose the evil of unjust accusations against the Christians,²⁹ which, although terrible, they were content to bear, unprovoked to further explanation, with the bare reply of an indignant and unhesitating denial.

The rites then of the Christian Church in the first

²⁸ S. Justini Apol. 1. 66, p. 83, edit. 1742. See also S. Irenæus, b. 4, c. 18. Ὡς γὰρ ἀπο γῆς ἄρτος προσλαμβανομενος τὴν ἐπικλήσιν τοῦ Θεοῦ, ὀνκεῖ κοινὸς ἄρτος ἐστὶν ἀλλ' ἐνχαριστία, ἐκ δυο πραγμάτων συνεστηκυία, ἐπιγίγειν τε καὶ ὀυρανίου· οὕτως καὶ τὰ σώματα ἡμῶν μεταλαμβάνοντα τῆς ἐνχαριστίας μὴκεῖ ἐῖσι φθάρτα, τὴν ἑλπίδα τῆς εἰς αἰῶνα ἀνάστασιως ἔχοντα.

²⁹ Cardinal Bona says of the heathens, " quia aliquid subobscurè perceiverant de Sacramento corporis, et sanguinis Christi, accusabant eos de cæde infantis et epulis Thyesteis. *Dicimur sceleratissimi*, ait Tertullianus Apolog. cap. 7, *de sacramento infanticidii, et pabulo, inde et post convivium incesto*. Cæcilius apud Minutium: *Infantis sanguinem sitienter lambunt, hujus certatim membra dispertunt, hac fæderantur hostia*. Justinus Martyr in dialogo cum Tryphone: *An vos etiam de nobis creditis, homines nos vorare, et post epulum lucernis extinctis nefario concubitu promiscue involvi?* Theophylus ad Autolyceum, lib. 3. *Istud præterea et crudelissimum et immanissimum est, quod nobis intendunt crimen, nos humanis carnibus vesci*. Rerum Liturgic. lib. 1. 4. 3.

centuries being handed down by tradition only, and carefully committed to memory by the priests, the earliest written Liturgy which we have is the Clementine.³⁰ It forms a part of the 8th book of the Apostolical Constitutions: a work which most certainly was not compiled by those whose name it bears, viz. the Apostles', and therefore labours under all the disadvantages which must attach to writings not genuine. Still the authority of the Constitutions is very great, and will at least reach thus far: that though we might hesitate to insist upon any statement, certainly of belief, perhaps also of practice, to be found there only, yet where these statements are confirmed, by incidental allusions, or by direct accounts of the same things in other writers earlier or contemporary, we may then fully rely upon them. We must remember also, that it was not an uncommon practice for authors and compilers of that age, the third and fourth centuries, to recommend their works by ascribing them to great saints and teachers who were dead. This may have been a practice at all times to be much regretted, most undoubtedly it is little according to modern opinions: yet it not only is not in itself a condemnation of every fact or doctrine so recommended, but it sprung from a sense of unworthiness and modesty which has long been lost, and was based upon a well-grounded presumption that there existed in the people a reverence for their Fathers, which has well-nigh been lost also.

In the Apostolical Constitutions then is the Liturgy attributed to him whose name is in the Book of Life,

³⁰ This is agreed upon by almost all writers upon the subject.

S. Clement :³¹ and it will be sufficient, without entering into any unnecessary discussion, simply to state, that the most probable opinion upon it is this : that although we grant that it was never used exactly in the form in which we now have it in any portion of the Church, (neither indeed does it claim for itself any place or country in particular,) still it is to be looked upon as accurately representing to us the general mode prevalent through the Christian world, during the first three centuries, of administering the Supper of the Lord : and it is a most strong evidence in its favour, that where the other primitive Liturgies are agreeable to each other, they agree with the Clementine : and that the Clementine contains nothing, either particularly in its arrangement, or generally in its manner of expression, which is not to be found in all the others. The most important *omission* is, that the Lord's Prayer forms no part of it : but this may, as has been suggested,³² have arisen from the negligence of some transcriber in whose copy the first words only might have been written, (and those in contraction) : or it might be readily allowed never to have been used in this Liturgy, because although proper to the Holy Service, yet most certainly it is not essential to the consecration of the Eucharist.³³ Every other

³¹ Brett observes, in his Dissertation, that the language in which it is written is no more an argument against its genuineness, than against the acknowledged Epistle of S. Clement.

³² Brett, Dissertation, p. 204, &c. (edit. 1720.) His remarks should be consulted.

³³ Mr. Palmer argues from its *omission* the great antiquity of this Liturgy, speaking of it as a *remarkable* sign. He says, "without doubt the Lord's prayer was used between the prayer of the deacon and benediction of the faithful, which precedes the form *ra áyia*, &c. all through the patriarchate of Antioch in the early part of the fourth century. Yet it does not occur in this part of the Clementine Liturgy.

Liturgy shews evident marks of the rites and ceremonies which have been added from time to time to the original form : that form seems to stand clearest in the Clementine. How decided is the opinion of a very learned writer,³⁴ "that if we had the very words in which S. Peter and S. Paul consecrated the Eucharist, it would not differ in substance from that which is contained in this most ancient Liturgy : " and of another also :³⁵ "the Eucharistical office in the Apostolical Constitutions is the standard and test by which all others are to be tried. And by comparing them with this, the innovations and additions in after times, be they good or bad, will appear."

Being then so valuable a record, I cannot think that a reprint of it will be out of place in the present volume. We may use it as Bishop Hickes has recommended : we may look upon it with Johnson as, in substance, the Apostolic Form, and so learn to judge more truly than we otherwise might of old and modern Liturgies: As such a guide I would regard it, not to the exclusion of the Jerusalem or Alexandrian or Roman, (as if they had not also sprung from the teaching and example of Apos-

Now it is not credible that the author would have omitted this prayer if it had been used long before his time. Yet from the manner and language of Chrysostom and Cyril we perceive that it must have been used long before *their* time. They both seem to regard this prayer as coeval with the rest of the Liturgy : they do not allude to the idea that it had not been formerly used in that part of the Liturgy. Since then, the Lord's Prayer was not used, or was but recently used, in the time of the author of the Apostolical Constitutions, and yet appears to have been long used in the time of Cyril and Chrysostom, we must infer that the Apostolical Constitutions were written much before the time of Chrysostom and Cyril."

Origines Lit. i. p. 40.

³⁴ Johnson, Unbl. Sacrifice and Altar unveiled, vol. ii. 148.

³⁵ Hickes, Christian Priesthood, vol. i. 141. (Edit. 1711.) Both these well-known passages are cited very frequently by Brett.

ties,) but as containing, in an earlier form than (as we have them now) they do, those rites which are essential to a valid consecration and perfecting of the Eucharist, and without which no service, though it may claim the name, can be allowed to be a Christian Liturgy.

After the Council of Nice, and in the age immediately preceding, additions were unquestionably made to the original Form used in the various Churches. Most of these are easily to be traced: and the observation of S. Paul to the Corinthians in his first Epistle, where he says, "there must be also heresies among you, that they which are approved may be made manifest among you," is as applicable to the public services and rituals of the Catholic Church, as to the opinions of her individual members.³⁶ During the short space when there was indeed but one mind and one Faith, there was little need of cautious phrases, and additional safeguards by which the truth might be preserved: very different, however, was the case after the time of Arius, and Macedonius, and Nestorius; and epithets even became necessary, which in purer days would, perhaps, but have seemed to mar the earnest simplicity of the Church's prayers.

But we must pass on to consider the particular Liturgy from which the ancient uses of the Church of England are usually supposed to be more immediately

³⁶ As Vincentius of Lirius says upon this text of S. Paul: "Ac si diceret: ob hoc hæreseôn non statim divinitus eradicantur auctores, ut probati manifesti fiant, id est, ut unusquisque quam tenax et fidelis, et fixus Catholicæ fidei sit amator, appareat. Et revera cum quæque novitas ebullit, statim cernitur frumentorum gravitas, et levitas palearum: tunc sine magno molimine excutitur ab area, quod nullo pondere intra aream tenebatur."

Adversus Hæreses. § 20.

derived. The Roman was among the earliest, and soon the chief Patriarchate of the Catholic Church. The contentions of the neighbouring provinces, the irruptions of barbarians, the local influence of her bishops, and above all, under God, her anxious and untiring energy in the cause of the propagation of the true Faith, rapidly strengthened the primacy of the Church of Rome : and within eight hundred years of the death of our Blessed Lord, she had obtained throughout the West almost imperial power, and in the East considerable influence. We might naturally, therefore, expect that in the remains of antiquity which have been spared to us, we should find a complete Liturgy which she had used from her first foundation, with perhaps also a history of it, exactly detailing the various alterations which it has undergone. But we know little about it. Some have denied altogether the claims of the Roman Liturgy to any great age : ascribing it to Gregory the Great, or to Gelasius, or Vigilius, or Leo, in succession Bishops of Rome. Others, on the contrary, have boldly given it to S. Peter,³⁷ as the sole author, at least of the Canon, and that it has come down to us in the main points unimpaired.

The truth is most certainly not with the advocates of the first of these opinions, whatever may be the objections against the other. The essential rites which are in all ancient Liturgies, are to be found also in the Canon of the Church of Rome, in every age, up to the most early, through which we are able to trace it : and we may assert that it springs equally with them from the Apostolic Form ; and that it has preserved all

³⁷ Martene. De Ant. Ecc. Ritibus. 1. 98.

those essentials with a most jealous care, whilst successive Bishops have exerted their legitimate power, and added such prayers and ceremonies as they thought fit. As Muratori says, "Canonî certe, in quo tremendi Mysterii summa consistit, nihil unquam additum fuit, quod vel minimum substantiam rei mutet."³⁸

In most briefly attempting to give an account of this Liturgy, and from the same sources, I cannot do better than follow the guidance of a very careful inquirer, (to whose labours both upon this and other subjects,³⁹ the English Church owes a heavy debt of gratitude,) *the Author of the Origines Liturgicæ*. He tells us "that many of the mistakes into which men have fallen on this matter have arisen from confounding two very different things, the Missal and the Liturgy. The Missal is a large volume containing a number of missæ, or offices for particular days, which were to be added in the proper place to the Canon. By the Liturgy we are to understand the Canon which did not vary,⁴⁰ and the number and order of the prayers which were to be added from the Missal. It is acknowledged that Gregory collected, arranged, improved, and abbreviated⁴¹

³⁸ Muratorii de Rebus Lit. 119.

³⁹ More particularly, in his excellent *Treatise of the Church*, a work to which we owe very much of the better tone of theology, which of late years has distinguished writers in the English Church.

⁴⁰ This must necessarily include in the later ages, the *Ordinary* also.

⁴¹ I would add from Muratori. "Certe vetustis sæculis Præfationes complures in usu fuere. Hasce Sanctus Gregorius M. ad paucas nunc usitatas redegit. Psalmi etiam integri adhibiti antiquitus, sive cantati in Missa fuerunt; idque ex non uno sancti Augustini loco, et ex Homiliis sancti Petri Chrysologi constat; verum nostris temporibus versiculus tantummodo ex iis canitur, aut recitatur. Cur autem a sancto Gregorio Pontifice breviata fuerit Liturgia,

the contents of the individual Missæ, and inserted a short passage into the Canon, viz. "*Diesque nostros in tua pace disponas, atque ab æterna damnatione eripi, et in electorum tuorum jubeas grege numerari.*" He joined also the Lord's Prayer to the Canon, from which it had previously been separated by the breaking of bread. All this amounts to positive proof that Gregory was the reviser and improver, not the author, of the Roman Liturgy."⁴² "Seventy years before Gregory, Vigilius, Patriarch of Rome, in an epistle to Profuturus, Bishop of Braga in Spain, says that he had received the text of the Canon from Apostolical tradition: he then gives him a description of it, which coincides accurately with the Roman Liturgy in subsequent times." "Before him, Gelasius, Patriarch A.D. 492, ordained prayers or collects, and prefaces, and arranged them in a sacramentary, which in after ages commonly bore his name." Again; "a manuscript sacramentary is in existence, supposed to have been written before the time of Gelasius, evidently referring to the same order and Canon as that used in his time: and is known by the name of the Leonian Sacramentary. Leo the Great, Bishop in

id factum suspicari licet ad majus Fidelium commodum, atque ut omnes divinis Mysteriis interesse possent. Olim quoque multos occupabat cura filiorum, custodia agrorum et bestiarum, servitium dominis præstitum, ut alia impedimenta omittam. Hosce, ut opinari fas est, absterrebat a sacris prolixitas Liturgiæ. Idcirco satius visum fuit, eandem contrahere, et præsertim postquam præceptum invaluit de Missa audienda singulis Dominicis, aliisque Festis solennibus." *De rebus Liturg.* 14.

⁴² So Renaudot observes: "In Latina Ecclesia, præcipuum locum obtinet Canon Romanus, qui, quod a Gelasio Papa primum, deinde a Gregorio magno, in eam quam nunc habet formam reductus est Gregorianus vulgo appellatur." *Dissertatio.* vol. i. 8.

451, is said to have added certain words, which also are specified; "*sanctum sacrificium, immaculatam hostiam*:" so that the remainder of the Canon was in existence before his time." "Some time again before Leo, Innocentius the Bishop speaks⁴³ of the Roman rites as having descended from S. Peter the Apostle, and there is no sort of reason to think that they differed materially from those used by Gelasius at the end of the same century." And we are brought to this conclusion: "That this Liturgy was substantially the same in the time of Gelasius as it was in that of Gregory, that it appears to have been the same in the time of Innocentius at the beginning of the fifth century, and was then esteemed of Apostolical antiquity."⁴⁴

It is most probable that in the earliest centuries, the Roman Liturgy was considerably longer than it now is, which indeed is certain, if S. Gregory, as it has been remarked, not only arranged but abbreviated it. Therefore, it would then be more like the other ancient Liturgies, and the account given us by Justin Martyr. Muratori observes,⁴⁵ that as in the Greek Churches before

⁴³ Muratori, p. 10, says, "Accipe nunc, quæ de ipsa Romana Ecclesia Anno Christi 416, hoc est tot ante Gregorium Magnum annos, scripserit Innocentius I. summus Pontifex: 'Si instituta Ecclesiastica ut sunt a beatis Apostolis tradita, integra vellent servare Domini Sacerdotes, nulla diversitas, nulla varietas in ipsis Ordinibus, et Consecrationibus haberetur.' Addit infra: 'Quis enim nesciat aut non advertat id, quod a Principe Apostolorum Petro Romanæ Ecclesiæ traditum est, ac nunc usque custoditur, ab omnibus debere servari.'" Mr. Palmer gives the same passage from Labbe. Concil. 2. 1245.

⁴⁴ "Neque enim a Græcis sacros Ritus Romani acceperunt, sed ab Apostolorum Principibus." Muratori. p. 13.

⁴⁵ De Rebus Lit. 14.

the Preface prayers were said for the Church, for Kings, for Catechumens, &c. : and others again, after the Consecration, for the Clergy, so an old Latin writer upon the Sacraments, speaking of the Eucharist, says : " in it praises are offered to God, and prayers for the people, for Kings, and others." But in the present Roman Canon, the Pope, the Bishop, and the King, &c. are recommended to God, not merely in very few words, but in the *secret* prayers. There is no doubt also, that formerly there were many more Prefaces than there are now.

It is a most interesting question (one which we can scarcely hope to be answered, because of the almost certain destruction of all copies of it which may be identified,) what was the primitive Liturgy of the Churches of England before the arrival of S. Augustine. Mr. Palmer inclines to the use of Gaul, that having been the nearest Christian province, and her Bishops the probable ordainers of the British.

The ancient Gallic Churches used the same order of prayers in the celebration of the Eucharist, although, as appears from three editions published by Thomasius, and from a fourth by Mabillon, the prayers themselves somewhat differed : a brief description of their arrangement is given by Martene in his first volume. He says :⁴⁶

The Gallic Liturgy began with antiphon, which was sung by the choir. This was followed by a Preface or sermon to the people, in which the Priest exhorted them to come with due reverence to the holy Mysteries. Silence being then proclaimed, the Priest saluted the

⁴⁶ De Antiquis Ecc. Ritibus. i. 98.

people, and after their response, said a collect, which the people heard upon their knees. After the collect the choir sung the Trisagium, which was followed by the Canticle, "Benedictus Dominus Deus Israel." (These, however, were omitted during Lent). Then came a lesson from the prophets and the Apostolic writings, after which the Hymn of the Three Children was sung. This was followed by the reading of the Gospel; before and after which the Trisagium was again sung, and the people gave the response, (still continued by tradition in the English Church,) "Glory be to Thee, O Lord." Afterwards the Bishop either preached himself, or, if he was infirm or ill, ordered a homily to be read by a Priest or Deacon. Then the appointed prayers were said by a Deacon for the Hearers and Catechumens. These latter having been dismissed, and silence enjoined, the elements were brought in, and an oblation of them made, whilst the choir sung an anthem, called *Sonum*. Then the sacred diptychs were read, the collect *post nomina* said, the kiss of peace given, and the collect *ad pacem* said by the Priest, after which followed the Canon, which was very short. After the Consecration came the prayer *post secreta*; and then the Bread was broken, and the sacred Elements were mixed. In the mean time the choir sung an anthem. This was followed by a collect, the Lord's prayer, and another collect. (It appears that the Lord's prayer was said by both the Priest and people.) Before Communion the blessing was given, if by the Priest in this form: "*Pax, fides, et caritas et communicatio corporis et sanguinis Domini sit semper vobiscum.*" During Communion the *Trecanum*, (it is doubtful what this was) was sung by the choir. Then

one, or perhaps two collects were said, and the people were dismissed.⁴⁷

According to this use the English Church most probably celebrated the Holy Eucharist until the end of the sixth century. S. Augustine there can be little doubt brought with him the Liturgy then observed at Rome ; he first landed about the year 597, during the lifetime of Pope Gregory himself. After his second coming, as archbishop, he requested the Pope to decide upon some questions, and among them especially, what service was to be used in the Church, as the Gallican and Roman Liturgies were not the same. The answer was, that he might himself choose either ; or select the Liturgy which he thought most suitable from the various forms in the Catholic Church, provided only that he had regard to the circumstances and prejudices of the country, and the glory of God. This reply of Gregory also proves, that although it differed from the Roman, yet that in his judgment the Gallican or British Liturgy contained nothing which was objectionable.

The influence of S. Augustine and his successors naturally led to the general adoption of the Roman Liturgy : and it is said, that the few manuscripts which have come down to us of the Anglo-Saxon age, are but transcripts of the Sacramentary of S. Gregory. And this was the case, not only among the converts from Paganism, but also gradually in the British Churches, which still existed in remote parts of the country. By the latter, however, perhaps the general arrangement

⁴⁷ Compare also the account of this Liturgy given by *Palmer*. Orig. Lit. vol. i. p. 158. And the argument by which he proves that it originally was from the East, and not from Rome. See also *Le Brun*, Explicatio Missæ. tom. 2. p. 126.

only was received, not the exact words throughout, or style, or expression. For not merely would ancient prejudices, and ritual peculiarities have influence against the newer Form, but the Bishops of the several dioceses into which England was divided, it may well be thought exercised the power of which I have already spoken, to enjoin, within the limits of their respective jurisdictions, rites and ceremonies and prayers.

The Eucharistical Offices therefore of the Anglo-Saxon Church may have been, for many years, distinguished from each other by very important variations; and it is probable that throughout England, up to the century preceding the Conquest, they differed in some degree or other so far as the number of dioceses would permit,⁴⁸ until the civil subordination of the whole land under one head, and consequent increased facilities of intercourse introduced a greater sameness of practice, well fitted to their Unity of Faith.

About the year 1085, Osmund, then Bishop of Salisbury, drew up and promulgated a Form which should be used in his diocese:⁴⁹ and whether from the known

⁴⁸ There were also varieties used by the different Monastic Orders: several of which have been printed in later years. Those according to the Uses of the Benedictines, the Carthusians, the Cistercians, and the Dominicans were published before the year 1500.

⁴⁹ "At the Conquest, monasteries had a deep share in the afflictions of the conquered nation; some of the best of their manors were sacrilegiously taken away, their treasures plundered, and their liberties infringed. Most of the English Abbots being deposed for little or no causes, strangers were preferred to the richest abbies in the kingdom, who introduced several new customs to the grievance of the old Saxon monks.

"The first thing which seemed very hard was the altering their missals: upon this account what great heats were there in the Abbey of Glastonbury! when Thurstan, the pragmatical Norman Abbot would have forced the monks to lay aside the old Gregorian service,

ability and earnestness of Osmund, whether from the fame of his new Cathedral, or the college of learned clergy which he had collected, or from whatever cause, this *Use of Sarum* was very generally adopted in the south of England, as well as in other parts of the country, and even, it has been said, upon the continent. It did not however altogether exclude the other Uses, of York, Bangor, Hereford, and Lincoln,⁵⁰ which still obtained in their respective districts: these were small perhaps in comparison with the wide reception of the Use of Sarum, and neither their exact limits nor their authors can be ascertained: it seems certain, that the Uses of Lincoln and Bangor were not so general as those of York and Hereford.

According, then, to these various Uses, (various yet harmonious,) the Holy Eucharist was celebrated in England until the year 1547, the first of King Edward VI. Their origin cannot be attributed merely to man's ingenuity and learning, or even piety, but they are to be traced, as has been very briefly shewn, through the Sacramentaries of Gregory and Gelasius and Leo, to the well-spring of all Christian Truth, the age of the Apostles.

In March, 1548, a Form was drawn up to be used in the *distribution* of the Communion. By this, there was

which had been used there time out of mind, to make use of the new devotions," i. e. manner of singing, "of William of Fiscamp. These and several other innovations, which were bringing in upon them, were stopped by the pains of Osmund, Bishop of Salisbury, who composed a new ritual, afterward known by the name of *Missale in usum Sarum*, and generally used in England, Scotland, and Ireland." Tanner, *Notitia Monastica*, Pref. 4, edit. 1787. Compare also Palmer, i. 186.

⁵⁰ So Asseman reckons five Uses. *Codex Liturgic.* vol. iv. part iii. 36.

to be no alteration made in the old office, although a very significant hint was given of the intention of the King's advisers,⁵¹ but after the Priest had himself communicated, he was to exhort the people to a worthy partaking with him, in almost the words which we still use; beginning, "Dearly beloved in the Lord, ye, coming to this holy communion, must consider what St. Paul writeth to the Corinthians, &c." This was to be followed by a charge to all open sinners to withdraw, and the invitation (as at present) "You that do truly and earnestly repent you of your sins, &c." after which (also very nearly as we have them now) a confession, and absolution, and the comfortable words, and the prayer of humble access; and then the Body and the Blood were given, with these words: "The body of our Lord Jesus Christ, which was given for thee, preserve thy body unto everlasting life:" and, "The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul to everlasting life." Having received, the people were dismissed with the Blessing.⁵²

⁵¹ The first Rubric relating to the distribution is sufficiently important to be given at length. "The time of the Communion shall be immediately after that the Priest himself hath received the Sacrament, without the varying of any other rite or ceremony in the mass, (*until other Order shall be provided*) but as heretofore usually the Priest hath done with the sacrament of the body, to prepare, bless and consecrate so much as will serve the people; so it shall continue still after the same manner and form, save that he shall bless and consecrate the biggest chalice, or some fair and convenient cup or cups full of wine, with some water put into it; and that day not drink it up all himself, but taking one only sup or draught, leave the rest upon the altar covered, and turn to them that are disposed to be partakers of the communion, and shall thus exhort them as followeth: Dearly beloved in the Lord," &c.

⁵² The whole form is in Wilkins. Concil. iv. 11. and at the end of the two Common Prayer Books of Edward the Sixth, reprinted by Dr. Cardwell.

Doubtless this was a good order of communion so far as it restored the cup once more to the laity; and the letter of the privy council to the Bishops, which accompanied it, truly said, that "according to the first institution and use of the primitive Church, the most holy Sacrament of the Body and Blood of our Saviour Jesus Christ, should be distributed to the people under the kinds of bread and wine."⁵³ It was also a most praiseworthy step towards a revival of the Liturgy in "a tongue understood of the people." Yet was it open to serious objections, not the least of which was, that a custom very far from primitive was continued, viz. that either those who intended to communicate were not required or expected to be present during the Holy Service, or that having once confessed and received

⁵³ A Proclamation was attached to the Order of Communion, which referred to the decision which the Parliament, in the first Act passed in this reign, had come to upon this subject. The words of the Act are, "Forasmuche as it is more agreeable, both to the first institution of the saied Sacramente,—and also more conformable to the commō use and practise bothe of the Apostles, and of the primative Church, by the space of five hundreth yeres, and more, after Christes ascension, that the saied blessed Sacramente should be ministred to al Christian people under bothe the kindes of bread and wine, then under the fourme of bread onelie." *Grafton's* "Statutes made in the first yere of Edw. 6th. &c." This Act ordered the Communion in both kinds to be given, when desired, to every person: and that the Priest should make "a godlie exhortaciō, wherein shalbe foorthier expressed the benefeicte and coumfort promised to them, which woorthelie receive the holie Sacrament, and daungier and indignacion of God threatened to them, whiche shall presume to receive the same unwoorthelie, to the ende that every manne maie trie and examine his owne conscience before he shal receive the same." Whatever may be said about disobedience to the Form soon after published, it is not to be supposed or hoped, that many Priests paid attention to an order merely of the King and Parliament, and interpolated an extemporary exhortation into the authorized and Catholic Use to which they had been accustomed.

absolution, they should again confess and be absolved.⁵⁴ I do not enter into the question which at the time of its publication excited very great remark, viz. that auricular confession was not by this Form enjoined as a necessary preparation to a worthy receiving of the Eucharist.

Neither was this Order put forth without some notice also of the intended *Uniformity* of service in the Church of England, and that the ancient Uses were no longer to be allowed. The letter just alluded to directs the Bishops to cause copies of this new book to be delivered as soon as might be to every parson, vicar, and curate; and

⁵⁴ With regard to being present during the previous service, (I mean of the Liturgy,) there are some who argue that this is not necessary, but that a parishioner (or indeed any one) may partake of the consecrated elements, who enters the church even so late as after the *distribution* has commenced. I know an instance where this, not long ago, happened. But I cannot think that this is either according to ancient practice, or to the intention of the English Church. People, I conceive, who are hindered against their wills from being present at the beginning of our present Communion Office, may very properly enter at any time previous to the exhortation, "Ye that do truly and earnestly repent you of your sins, &c." After this and the Confession and Absolution, (surely a portion of the Service which it is most important all communicants should be present at,) begins the more solemn part, the Anaphora, with the ancient form, "Lift up your hearts." From hence there can, I presume, be no doubt. Else how can they say that they have offered up that sacrifice, which, together with the Priest, as God's people, they have power to offer? viz. the sacrifice of praise. In the Apostolical Constitutions, people are allowed to enter the church during the previous prayers, or the reading of the lessons, or the sermon: but it is not supposed that such liberty would be taken afterwards. I would refer especially to the 58th C. of the 2nd book, where particular directions are given how honourable or poor persons are to be received who should *enter up to that time*. And again, to the latter part of the 11th ch. of the 8th book, where deacons are appointed to stand at the doors by the men's side, and deaconesses by the other, that no one should go out, or the door be opened, even though one of the faithful should apply for admission, during the offering of the sacrifice, "κατα τον καιρον της αναφοράς."

“ that this order is set forth to the intent there should be in all parts of the realm, and amongst all men, one uniform mannèr quietly used.”

The clergy in general did not obey and use this Form : nor perhaps was it either expected that they would, or much pains taken to enforce it. Within a few months not only it, but all the old Liturgies were suppressed, and a new Order published in what is called the first Common Prayer Book of King Edward VI. entitled, “ *The Supper of the Lord and the Holy Communion, commonly called the Mass.*” I have reprinted the Liturgy of 1549 in the present volume after the Clementine:⁵⁵ and the reader will see that so long as it was authorized, the rites and prayers which have ever been held to be essential, and which had been religiously observed, since her earliest existence, in the English Church, are *plainly* and *fully* set forth and required. The Act of Uniformity declares that the Book had been completed “ by the aid of the Holy Ghost,”⁵⁶ with one uniform agreement,” i. e. of the compilers; and about a year after, another statute speaks of it in little less terms of praise, beginning, “ Where the Kinges most excellent Maiestie hath of late set fourth and established by auc-

⁵⁵ It may appear an useless addition: because there are already so many reprints: for example, within the last few years, by Dr. Cardwell, and by Mr. Keeling. But these are parallel arrangements, not easily to be read throughout: and perhaps a better reason is, that those books may not happen to be at hand, and if they are, many readers will not take the trouble to refer to them.

⁵⁶ It has been remarked, that although the Parliament judged, and rightly perhaps judged, that the Holy Ghost assisted the Bishops and Divines who composed the First Book of Edward, yet we do not find that Bucer, or Peter Martyr, or Archbishop Cranmer, pretended to any aid of the Holy Ghost in the *alterations* which they made afterwards.

thoritie of Parliament, an uniforme ordre of common and open praier—agreeable to thordre of the primative church, muche more comfortable unto his loving subiectes, then other diuersitie of Seruice as heretofore of long time hath been used, being in the saied boke ordeined nothing to bee read, but *the very pure worde of God*, or whiche is evidentlie grounded upon the same.”⁵⁷

Those, however, were not days when men would rest satisfied with merely cutting off superfluous branches, or feared to venture upon healthy limbs, nay even upon the trunk itself. It was emphatically a time of changes. During the few short years, or rather months, of the continuance of the first Book of Edward, foreign influence was actively at work, hourly increasing in pertinacious opposition to Catholic antiquity, until its successful efforts became unhappily apparent in the remodelled Common Prayer Book of 1552. The new sects at Geneva and other places earnestly desired to bring down the Church of England to the level not only of their platform of discipline, but of ritual. And it must be acknowledged that their interference was not altogether unasked: because at the recommendation of some individual in authority, the Book of 1549 had been translated into Latin, for the express purpose of obtaining the opinions of their leading men upon it.⁵⁸

⁵⁷ Grafton's Edit. of the Statutes of Edward VI. Fol. Lond. 1553. The Act is the 3rd and 4th Edward VI. cap. x. entitled, “An Acte for the abolishing and putting awaie of diuers bookes, and Images.”

⁵⁸ This is a fact very generally known; Bishop Burnet says, speaking of the first Book, “So now a review was set about. Martin Bucer was consulted in it; and Alesse, the Scotch divine, translated it into Latin for his use.” This is a very uncommon book: the title is “*Ordinatio Ecclesiæ, seu ministerii Ecclesiastici, in florentissimo regno*

Still, in spite of all, though inverted in order, and more than half obscured, the essentials of a valid consecration are to be found even in the Liturgy of 1552: much more then after the improvements, few though they may be, which have from time to time been made in it, by the Bishops in the reigns of Elizabeth and James and Charles, struggling to retrace their steps, and free the Church, of which they were the overseers, from the perplexities into which it had been plunged by the followers of Calvin and Zwingle.⁵⁹

I would not be understood as desirous to speak ill of the Reformers of our Church. There are at present two parties who hold very different opinions of their merits: the extreme of the one would exalt them to the standard of the great Fathers of the Catholic Church, of the

Angliæ, conscripta sermone patrio, et in Latinam linguam bona fide conversa, et ad consolationem Ecclesiarum Christi, ubicunque locorum ac gentium, his tristissimis temporibus. Edita ab Alexandro Alesio Scoto Sacræ Theologiæ Doctore. Lipsiæ. M.D.LI." 4to. But it is not also known, (at least the Editor has never observed it mentioned, or any notice taken of the book,) that the *Communion Service* of 1548 was also translated, and from the initials A. A. S. D. Th. at the end, probably by Alesius. He has lately seen a copy, of which the title is, "*Ordo distributionis sacramenti altaris sub utraque specie, et formula confessionis faciendæ in regno Angliæ. Hæc Londini evulgata sunt octavo die Martii, Anni M.D.XLVIII."* At the end is a short admonition, "*Pio lectori,*" in which the translator declares the great blessings which England enjoyed under Edward in the pure observance of Christianity, and excuses the title which the King claimed of Head of the Church.

⁵⁹ In a remarkable letter to Bishop Skinner, in 1806, Bishop Horsley has said: "The alterations which were made in the Communion Service, as it stood in the first Book of Edward VI. to humour the Calvinists, were, in my opinion, much for the worse. Nevertheless I think our present Office is very good: our form of consecration of the elements is sufficient; I mean, *that the elements are consecrated* by it, and made the Body and Blood of Christ, in the sense in which our Lord Himself said the bread and wine were His Body and Blood."

Saints and Martyrs: the extreme of the other would depress them to the class of rash innovators, and speak of them in terms which may indeed be used of Peter Martyr, or Calvin, or Bucer. Rather let us on the one hand give what praise and honour may be justly due to their early exertions in the cause of truth, to which we owe our freedom from some errors and abuses which still overrun a large portion of the Church: let us upon the other disavow the lengths to which they were at last driven, not so much by the principle within, as by the pressure from without. Above all, let us remember that the Church of England has refused to ratify by her consent very many of the doctrines which have been attributed to her, by men who look upon Cranmer and Hooper and Latimer, and their decisions and indecisions, as her own, and as Herself.

It is *not* a matter of comparatively little importance according to what rite the Eucharist is celebrated. For example, even if we allowed that the Establishment, called the Kirk of Scotland, or the Wesleyan Methodists, or Brownists, or any other schismatical sect are still in some way not out of the Church, yet it would by no means follow, that they either possess the power, or in fact do rightly consecrate the sacred elements and receive the blessings of communion. Again, that a Priest duly authorized and ordained by a Bishop of the Catholic Church should be the minister, is not the only thing essential to a valid administration. Our Blessed Lord, the great High Priest, blessed the elements of bread and wine, and gave thanks, and said, "This is My Body:" "This is My Blood." The Holy Apostles, and after them the various Churches which they founded, imitated His example, and used certain rites and prayers

which they held to be essential:⁶⁰ and it is a part of our duty to inquire, whether the Communion of the Body and Blood of our Blessed Lord be rightly and duly administered, even as we are bound to try and examine ourselves before we presume to eat of that Bread and drink of that Cup.

The Church of Rome has declared her belief that the consecration of the Elements is entirely conveyed by the utterance of these words, "This is My Body:" "This is my Blood." (We cannot say that she considers this to be the only essential rite.) The rubrics also of the Missal speak of them as "*Verba Consecrationis*." But, if we rely upon the evidence of the ancient Liturgies we find certain rites or observances, at least three in number, which, because we do so invariably find them, we cannot be exceeding our due bounds in supposing to be *essential*. They may perhaps be more clearly expressed in one Form than in another: still, in some degree or other, if in such a case we may speak of degrees, they are most certainly in *all*. If, therefore, these rites are essential, there cannot be a valid consecration of the Eucharist according to any Form in which they are not to be found. As in the case of another Sacrament, viz. that of Baptism, the blessings and privileges attached to it are not (so far as we know) to be

⁶⁰ "Nulla dubitatio est, quin vel ipsis Apostolis viventibus aliquis fuerit Liturgiæ usus, variis constans precibus in conficiendo tremendo Altaris Sacrificio. Sancto Luca teste perseverabant Apostoli *in fractione Panis et Orationibus*. Apostolus vero vult fieri *obsecrationes, orationes, et gratiarum actiones, pro omnibus hominibus, pro regibus, et omnibus, qui in sublimitate sunt*. Ecquando vero ista peragebantur? In Sacrificio ineffabili Christianæ gentis, uti memoriæ prodidit Sanctus Justinus Martyr, &c."

Muratori. De Reb. Lit. 2.

obtained, except there be an authorized Minister, and the proper matter, and the proper Form.⁶¹

These three rites are, the recital of the Words of Institution, the oblation of the Elements afterwards, and a prayer for the descent of the Holy Spirit, to make them in effect the Body and the Blood of Christ.⁶² All these are in the Old Liturgy of the English Church, according to the various Uses which were permitted before 1548 : they are expressly and in clear words in Edward's first Book of 1549 : less clearly, but still, by God's mercy, still in the second Book of 1552 : and lastly, in our present Office.

I shall for the present pass by the consideration of our present Liturgy, and that, so similar to it, of 1552 : and as briefly as possible give the necessary extracts from the old English and the Roman Missals, and from the first Book of King Edward.

The *recital of the History and Words of Institution* is most plain in all of these. In the Salisbury, York, Roman and other Missals these words occupy a conspicuous place, often distinguished also by a variety in the type, or writing, " Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens : Accipite et manducate ex hoc omnes. HOC EST ENIM CORPUS MEUM. Simili modo postquam cœnatum est, accipiens et hunc præclarum calicem in

⁶¹ In saying an *authorized* Minister, I would avoid making remark upon the question of Lay-Baptism, administered *in the Church*, by her declared permission.

⁶² I omit for the present any mention of the ceremony of mixing water with the wine.

sanctas ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes. HIC EST ENIM CALIX SANGUINIS MEI, NOVI ÆTERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. Hæc quotiescunque feceritis, in mei memoriam facietis."

In the first Book of Edward: "Who in the same nyghte that he was betrayed: tooke breade, and when he had blessed, and geuen thanks: he brake it, and gaue it to his disciples, sayinge: Take, eate, this is my bodye whiche is geuen for you: do this in remembraunce of me. Likewise after supper he toke the cuppe, and whē he had geuen thanks, he gaue it to them, saying: drink ye all of this, for this is my bloude of the newe Testament, whiche is shed for you and for many, for remission of sinnes: do this as oft as you shall drinke it, in remembraunce of me."

The Prayer for the descent of the Holy Spirit is by no means express in either of the ancient English Uses, or in the Roman: still it is included in the following petition: and necessarily must be, if only by the operation of the Third Person in the Blessed Trinity, the sacred elements are indeed made the Body and the Blood of Christ. And who would deny this? The old Missals and the Roman invoke the Holy Spirit therefore in the prayer: "Quam oblationem tu Deus in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus, et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi."⁶³

⁶³ Much more express, I would remark, is the Invocation in the old

But in Edward's First Book the prayer is in plain words: "Heare us (o mercifull father) we beseche thee: and with thy holy spirite and worde vouchesafe to blesse and sanctifie these thy gyftes, and creatures of breade and wyne, that they maye be unto us the bodye and bloud of thy moste derely beloued sonne Jesus Christe."

The Oblation to the Almighty God of the Body and the Blood of Jesus Christ is in this form in the old English and Roman Uses, after declaring how mindful both Priest and people are of the Passion, Resurrection, and Ascension of the Son: "Offerimus præclaræ Majestati tuæ de tuis donis ac datis, Hostiam puram, hostiam sanctam, hostiam immaculatam: Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ."

In the first Book of Edward: "Wherefore, O Lorde and heavenly father, accordyng to the Institucion of thy derely beloued sonne, our savioure Jesu Christe, we thy humble servauntes doe celebrate, and make here before thy diuine Maiestie, with these thy holy giftes, the memoriall whiche thy sonne hath willed us to make: hauyng in remembraunce his blessed passion, mightie resurrec-

Gallic Liturgy used in the extreme west before the days of Charlemagne, and S. Augustin of Canterbury. In the Office for the Epiphany we find a proper Preface with the prayer, "ut qui tunc aquas in vina mutavit; nunc in Sanguinem suum oblationum nostrarum vina convertat: et qui aliis saturitatem, meri potatione, concessit; nos potationis suæ libamine, et Paraclyti Spiritus infusione sanctificet. Per Dominum, &c." And again, upon the Feast of the Assumption, in the "*Post Mysterium*," "Descendat, Domine, in his Sacrificiis tuæ benedictionis coæternus et cooperator Paraclytus Spiritus: ut oblationem, quam tibi de tua terra fructificante porregimus, cœlesti permuneratione, te sanctificante, sumamus. Ut translata Fruge in Corpore, Calice in Cruore, proficiat meritis, quod obtulimus pro delictis. Præsta omnipotens Deus: qui vivis et regnas in sæcula."

Thomas. Codic. Sac. 287. 293.

cion, and glorious ascencion, entyerely desyringe thy fatherly goodnes, mercifully to accepte this our Sacrifice of prayse and thankes geuinge."

We know that of these services the more ancient were derived, by a constant succession, from the very earliest antiquity, their source being no less than Apostolic: and of the latest it will be sufficient to remember, how acknowledged and undenied at any time in the Church of England is the excellence of the first Book of King Edward the Sixth. I have already spoken of the assertion that it was compiled by the aid of the Holy Ghost, but more than this, (the evidence of friends) is the testimony given by the very Act by which it was unhappily superseded in 1552: which, whilst it enjoins the observance of another Form, expressly recognizes the excellence of the one which it abolished, as being "a verye Godlye ordre, agreeable to the woorde of God, and the primative Church;" and declares that it had been made (to use its own language) "fully perfect" to please too scrupulous and tender consciences: and to set at rest doubts which had arisen "rather by the curiositie of the minister and mistakers, *then of any other worthy cause.*"⁶⁴

In all these Forms we find then the essential rites which I have spoken of: to this fact let us add an extract from the Homily of the worthy receiving of the Sacrament; and it will indeed appear, as I have said, of no slight importance according to what Order we administer the Eucharist, and make the inquiry an anxious one, whether we do in the first place administer rightly and validly consecrate; whether, secondly, we give *due prominence* to all, and have not *obscured* any of the neces-

⁶⁴ The Act for Uniformity. 5th and 6th Edw. VI. cap. 1.

sary particulars of the celebration of so great a Mystery. The Homily declares: "Before all things, this we must be sure of especially, that this supper be in such wise done and ministered, as our Lord and saviour did, and commanded to be done, as his holy Apostles used it, and the good fathers in the primitive church frequented it." ⁶⁵

There have been for many years most lax opinions prevalent with respect both to the nature of the Holy Eucharist and to the blessings which are to be obtained through it. In the Church these have been in some measure restrained by the existence of a Liturgy, in which, however they may be hidden, we can still find, in conformity with the early and later Canons, the essentials of a valid administration: but the extent to which these opinions have spread, where such restraint has been removed, and men have been suffered to follow whither they will their foolish judgment, is fearfully apparent in the irreverent and impious celebrations by which various sects in this country profane the Supper of the Lord. The members of the Church, by God's blessing, still know that none but a Priest can stand in their stead before the Holy Table, or offer in their behalf the solemn prayers and praises of the Office of the Communion: that none but a Priest can consecrate the Elements: they believe also that the blessings attached to a worthy partaking are very great; but how much is there which they forget, or which never has been taught them! They have been told, and rightly told, that the natural Body and the natural Blood of Jesus Christ are not given them; but not with equal

⁶⁵ Book of Homilies. Edit. Oxf. 1832, p. 404.

earnestness that the Body and the Blood are really given. They have been told, and rightly told, that the elements of bread and wine remain after consecration unchanged in substance, but not also that after consecration those elements are no longer common bread and common wine, but that they are endued with another and mysterious efficacy, tending to a better purpose than the mere supporting of man's earthly life. They have been told, and rightly told, that Jesus Christ made but one oblation of Himself once offered, but not that there is also in the Eucharist another commemorative but most true oblation of His Body and His Blood. They have been told, and rightly told, that it is a dangerous deceit to say the Priest does offer Christ in the sacrifice of Masses, but not that all antiquity and all ancient rituals testify, that in the Eucharist the Body and the Blood of our Blessed Lord are offered as the efficacious and propitiatory sacrifice for the living and the dead.

It is impossible to say how much of this omission of sound teaching, and consequent forgetfulness, has been caused by the *obscurity* of our present service. The direct prayers which were in the ancient Forms had the sure and good effect of keeping up in the minds both of the Priest and people a remembrance of the great truths which were expressed in them. Plainly to pray for the descent of the Holy Spirit upon the sacred Elements, and in plain words to offer up the sacrifice, could not but be followed by a corresponding faith. Practice and Belief would go hand in hand. But less plain words were to be used: and, if possible, the doctrines to be still retained, not merely in the Liturgy, but in men's minds. And the effects were similar to those which followed the more open violence of breaking down altars

and violating churches: "When men saw an altar broken down with every indignity, and all its costly furniture supplanted by a linen cloth, and the conveniences of a domestic table, no preaching could make them yield the latter a reverence denied by their teachers to the former." Both parties agreed in tracing this to the same cause. "John Bradford, when the harbingers of persecution were gathering round him, exclaimed, 'the contempt of the sacrament in the days of Edward hath caused these plagues upon us presently.' Brokes, in his sermon before Queen Mary, in like manner traced the death of religion to 'the defacing of churches, in spoiling their goods and ornaments, the breaking down altars, throwing down crosses—change in altars, change in placing, change in gesture, change in apparel.'" ⁶⁶

Her Liturgy is a sure test of the Catholicity of any Church.⁶⁷ There may be Canons, and Articles, (more especially if they are chiefly negative) and Forms even of Common Prayer, which if they touch not upon vital

⁶⁶ Sketches of the Reformation: by the Rev. J. Haweis, p. 114.

⁶⁷ Sunt enim (says Renaudot, speaking of the Eastern Liturgies,) non unius quantumvis magni Doctoris, voces et verba, sed Ecclesiarum, quæ cum unanimi consensu eam sacrorum formam, precesque probaverunt, legis illa vim obtinent, qua, si sacras literas excipimus, major esse nulla potest. Nec id noviter excogitatum est, cum precum Ecclesiæ testimoniis Augustinus Pelagianos confutaverit, ut a Cœlestino Pontifice et aliis factum est." Dissertatio. 52.

So Muratori: "In tot enim Orationibus, Ritibus ac Cærimoniiis identidem dignoscitur, quid Ecclesia orthodoxa credat de Unitate ac Trinitate Dei, de Divinitate, Incarnatione, cæterisque ad Dei Filium spectantibus, uti et de Divinitate ac potentia Spiritus Sancti, et de aliis Ecclesiæ Catholicæ Capitulis. Propterea ad hunc ipsum fontem recurrerat Sanctus Augustinus, quod et alii ex Patribus prout occasio ferebat, præstiterunt. Nam quæ ibi dogmata occurrunt, non unius privati Doctoris sententiæ sunt, sed universæ illius Ecclesiæ, quæ iisdem Liturgiis utebatur." De rebus Lit. 101.

points may escape censure, and, answering the ends which they propose, be worthy of praise. But the Liturgy is the great storehouse in which we are to look for and find the necessary declarations of the highest Catholic truths, the unhesitating reception of the most deep mysteries, and the expressed confident expectation of obtaining the very highest gifts which have been vouchsafed to man. This may be relied upon as a mark which cannot deceive: ambiguous statements in other formularies, comprehensive yet half-doubting Confessions of Faith, cannot supply the evidence which a Liturgy alone can give. During the Holy Office, in all ages, even from the earliest, from the dark days of heathen persecution, the Priests of Christ's Church, knowing that they are surrounded by tried and approved believers, knowing that the timid, and the scoffer, and the half-instructed, and the merely-curious, and the unreconciled, have been dismissed and put forth from among them, remove without reserve the veil which covers the secrets of the Gospel, praise God for all His mercies from the beginning of the world, speak of the Flesh which must be eaten and of the Blood which must be drunk if we would live eternally, and hiding nothing, obscuring nothing, consecrate by the power which has been given to them the simple elements, and endue them with the very efficacy of the very Body and the Blood of Christ.

Well would it have been for the members of the Church of England if the reviewers of her Liturgy had remembered no less the *openness* of the early disciples than their *doctrine* in the celebration of the Eucharist: if they had not only been anxious to secure what the testimony of every age assured them were essentials, but

also feared not boldly to proclaim them to be so, and assign them their due prominence. Still let us not forget, with all gratitude, that it is one thing to possess a service, claiming to be a Liturgy, which really wants those essentials, and it is another to be content with and thankfully use a Liturgy in which these are not wanting but obscured.

Throughout the old Liturgies, equally of the Western and the Eastern Churches, there is the constant recognition of a doctrine which is not in modern days undisputed. I mean, that there is a real and material Sacrifice in the Eucharist. I would make but a very brief remark upon this subject, the rather because there are several excellent works which treat fully of the matter. Still some notice seems not unnecessary, that upon that ground the ancient English Uses should not labour under any prejudice.

Whatever may be the evidence for many chief truths received in the Church, whether for Episcopacy, for Infant-Baptism, for the Observance of the Lord's Day, or for the Inspiration of Sacred Scripture, the same evidence, both in kind and degree, is there for the doctrine of a true Sacrifice in the Supper of the Lord. There are texts from the Sacred Scripture which cannot reasonably be explained other than by referring to a Priesthood, an Altar, and a Sacrifice: there are abundant testimonies from the Fathers of the first three centuries, clearly enough teaching us, in spite of their habitual caution when speaking of so great a Mystery, how these texts are to be understood, if we would understand them rightly. We must be prepared to doubt every practice and every article of faith of the early Church, if we are determined not to allow the force of

the multiplied witness which can be brought to bear upon this point ; from Fathers, and Councils, and Canons and Rituals, all telling us the same thing, all speaking to us in every nation, with one voice, of the Altar and the Service, and the Sacrifice.

And these are words which are not to be explained away. Not only are modern opinions and notions of no value in opposition to the original records of the Christian Church, but upon those records we are bound to put the same meaning in which they were at first understood. The Oblation, the Cup, the Bread, a Sacrifice, the Table of the Lord,⁶⁸ the Altar, Blessing the sacred Elements, Offering them, Giving thanks to God, are terms whose meaning could not be mistaken, when Jews and Heathens were in the habit of offering sacrifice : neither would such words have been employed either by the Divine Writers or by the Fathers, unless they were to be understood in their then general and proper sense. How dangerous must have been the use of them, if they were to be interpreted metaphorically only, at a time when the Church was anxious above every thing to destroy utterly belief in and reverence for idols, and heathen ceremonies and rites.

A denial of the Christian sacrifice leads easily to a denial of the Priesthood. There cannot be the one

⁶⁸ " If it be said, S. Paul calls the Holy Board a *Table* : I answer, No, not simply a *table*, but the *Lord's Table*. 1 Cor. x. 21. And I have elsewhere proved, that by this expression we are to understand an Altar ; for wherever else it is used in Scripture, that is clearly the meaning of it. As the reader may be satisfied, by perusing the four places, where we meet with this word in the Old Testament ; viz. *Ezek.* xli. 22. xliv. 16. and *Mal.* i. 7. 12. The truth is, the Table of the Lord was the most honourable title that the Prophets and Apostle could give to a proper Altar." Johnson. Unbl. Sac. 1. 311.

without the other, and there is little need of the latter, where the former is not appointed. From saying that there is no sacrifice except what is literally and entirely spiritual, a few steps bring us to the abandonment of a Priesthood, of the Episcopate, to a contempt of the great grace of orders and Apostolic benediction, to a rejection of Tradition as the recognized expositor of Holy Writ, to a setting up of our own judgments, whatever we may assert to the contrary, as the infallible guides whom we are determined to obey.

The command, "When thou fastest, be not of a sad countenance, but anoint thine head and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret," has been allowed to be a conclusive scriptural argument for the necessity of fasting under the Christian dispensation. What reason then have any to deny the same conclusion for the continuance of a proper Altar, and therefore for a proper material Sacrifice, to be drawn from the text, "if thou bring thy gift to the Altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."⁶⁹

It has been argued that our present Liturgy speaks of the "sacrifice of praise and thanksgiving;" and also, "that we offer and present unto the Lord, ourselves, our souls and bodies to be a reasonable, holy, and lively sacrifice;" and *therefore* that there is no other sacrifice, and that the Priest does not also offer the Body and the Blood of Christ. But we might quite as justly conclude from the words of the Collect for the Sunday next before

⁶⁹ See Mede upon the argument from this text. *Works.* 390.

Easter, that the sole end of our Blessed Saviour's taking upon Him our flesh, and suffering death upon the cross, was "that all mankind should follow the example of His great humility."⁷⁰

I would notice a charge which is very often brought against the advocates of the Christian sacrifice, viz. that of priestcraft: a word of ill meaning in its common acceptation, calculated to arouse the passions of the ignorant, and the alarms of men who are anxious to deny what they do not wish to be the truth. Let it however be followed with the contempt and dislike and ridicule which usually are in its train: these are vain weapons of offence, these are but most insignificant annoyances in comparison with the sharper pains that Saints endured of old: from those pains at present, by the great mercy of God, the Church of England is free: yet whether they again recur or not, whether we have only lesser evils to contend with, (and then, perhaps, so subtle is the adversary, we shall be accused of seeking, and provoking, and saying we are strong to resist what we confidently believe is not about to happen:) let us speak boldly all that we believe sincerely, let us hold back no portion of the whole Word of God. In this country, where so many thousands claim to be baptized and confirmed members of the Church, every Priest sins who conceals the truth *only* through fear of giving offence. His plain

⁷⁰ *Collect.* Almighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. Amen.

duty is "with all faithful diligence to minister the Doctrine and Sacraments of Christ, as the Lord hath commanded ; and to banish and drive away all erroneous and strange doctrines contrary to God's word ;" and he must claim and must assert, so that he may lead his people to seek it at his hands, that *he and others of his order, are the sole dispensers of the best gift of God*, the food and earnest of immortality, the bread of life, the Body and the Blood of Jesus Christ.

And another charge : that they who would speak thus are but Romanists in disguise ; or at least are wavering, and tending Romewards. Surely upon every point on which we rightly can, the more we can establish a similarity of *doctrine*, I would not say of *practice*, between ourselves and the Church of Rome, the more we shall keep stragglers away from her, and promote good feeling between the two communions. They cannot be few in number among us, who would hesitate to express their earnest prayer that the English and the Roman Churches were at one again, and that through the Western world there might be fellowship once more ; which, when in God's good time it comes, may well be looked upon as an earnest of a restored communion with the East, to a healing of the divisions which have torn asunder that One Church, of which the seamless robe of her Incarnate Lord was the appointed type.

And yet, how deep is the gulf between us ! apparently the doctrines of Transubstantiation and of Papal Infallibility present an impassable barrier : most certainly they do now, because the Church of Rome denies communion to all who do not consent to them. So long as that unhappily shall be her practice, it will be our duty to contend against them : it will be our duty no less to

point out their unscriptural character, and false foundation, than to inculcate the truths which I have spoken of above. If those truths are held also by the Church of Rome, shall that be a just reason for our rejecting them? shall we regard them, upon that ground, even with suspicion? We do not argue so in many other cases, why then in this? There have been in former times men to whom the very sound of Rome brought tidings of nothing but what was to be abhorred, and they repudiated first one part of her creed, and then another, first one observance and then another, for the single and to them sufficient reason, that so it was believed and done at Rome: until they left to themselves little of Christianity but the name: and all that was vital had been given up. Not so has the Church of England taught her children: she has rejected the errors of the Church of Rome, but the act of separation was not hers at the first, (we trust, therefore, not the punishment,) and she has never been stripped, although they may have been obscured, of the marks and tokens which distinguish her as a true portion of the Holy Catholic Church.

To return to our more immediate subject, the ancient and modern Liturgies of the Church of England. None would wish to see restored the trifling observances and the doubtful rites which the rubrics of the old services enjoin. Writers of the Roman Church have made many objections against our present Form, several of which are unfounded, or may be advanced equally against their own, or relate to things which very few would seriously complain of. A collection of these are to be found in Mr. Palmer's book which I have already referred

to,⁷¹ and among the latter class are such as, that particular prayers and ejaculations, anointings, exorcisms, &c. have been omitted. These may safely be left without more remark, and there are very few who will not justly decide that they are as far as possible from necessary, being mere additions or alterations of late ages, from which the earlier Liturgies are free. But it is our duty to retort the charge, and express our dislike to much still retained in the present Roman Liturgy, but which we have not in our own. The prayers and order of the old Forms are derived from remote antiquity; many of the Rubrics are comparatively modern and superstitious. No one can read the Uses which are reprinted in this Volume, without acknowledging the truth of this. There are directions "for so many crossings, so many various gestures, that the Priest should at one time stand, at another bow, at another kneel," without a reasonable cause; "that now he should look up, then down, now regard the Altar, then the people, kiss the book of the Gospels, or the deacon, or subdeacon, at one time take the paten between his finger and middle finger, at another hold it in a different way:" all these are rules, which whilst we carefully boast not too boldly of our liberty, we may rejoice that we are free from.

These are not, however, after all, matters of vital consequence: but besides them are considerations of a very serious character. Simply to name them, will be sufficient. The great error of Transubstantiation brought with it additional directions to bow down and after consecration adore the Host: then expose it to the people,

⁷¹ Origines Liturgicæ. Vol. ii. p. 9—18.

who should adore likewise. And in this, the highest service of the Church of Christ, who is there but must feel it to be a profanation to speak of the *merits* of the *Saints*?

There is one ceremony commanded in the old Books to be observed, not in like manner to be condemned, and which seems to me to call for a brief remark. I mean, the use of the sign of the Cross. The multitude of crossings in the old Canons may very rightly have been discontinued, and yet to give no direction anywhere throughout for the use of that Holy Sign may be equally far from accordant with primitive usage. I would here quote the words of a Ritualist of great authority among us, whose work is generally recommended to the attentive study of all candidates for Orders.

He says: "I do not know that there is an ancient Liturgy in being, but what shews that this sign was always made use of in some part or other of the office of Communion. A number of crossings renders the service theatrical: but one or two we always find: so much having been thought proper upon this solemn occasion, to testify that we are not ashamed of the Cross of Christ, and that the solemn service we are then about is performed in honour of a crucified Saviour. And therefore as the Church of England has thought fit to retain this ceremony in the ministration of one of her Sacraments, I see not why she should lay it aside in the ministration of the other. For that may very well be applied to it in the ministration of the Eucharist, which the Church herself has declared of the Cross in Baptism: viz. that it was held in the primitive Church, as well by the Greeks as the Latins, with one consent and great applause: at what time, if any had opposed themselves

against it they would certainly have been censured as enemies of the name of the Cross, and consequently of Christ's merits, the sign whereof they could no better endure."⁷² How common the use of this sign anciently was, is clear from Tertullian, in the often quoted passage, "Ad omnem progressum atque promotum, ad omnem aditum et exitum, ad vestitum, ad calciatum, ad lavacra, ad mensas, ad lumina, ad cubilia, ad sedilia, quacunque nos conversatio exercet, frontem crucis signaculo terimus."⁷³ The reader will see that the use of the sign of the Cross is enjoined in the first Book of King Edward.

There never, however, has been any question of *necessity* as regards the ceremony of the use of the sign of the Cross: but not so with respect to another, the mixing of water with the wine. The Epistle of S. Cyprian upon this subject is well known: and in short, from the earliest times of which any account has come down to us, there is an uniform and concurrent testimony that such was the observance. Here again the first Book of King Edward follows primitive practice. The rubric is, "Then shall the minister take so much Breade and Wine, as shall suffice for the persons appoynted to receiue the Holy Communion, laiynge the breade upon the corporas,—and putting the wine into the Chalice, or els in some faire or conueniente cup, prepared for that use, *puttyng therto a little pure and cleane water*: And setting both the bread and wyne upon the Alter: then the Prieste shall saye, &c."

This good Catholic custom was made to give way in 1552 to the fancies of Bucer and others, "the scandal

⁷² Wheatley. Rational Illustration, &c. p. 293.

⁷³ Tert. de Corona. Edit. Rigalt. p. 102.

of the Reformation ;” and from that time to the present the rubric of the English Liturgy omits all notice or rule about it. Mr. Palmer in remarking upon the point has said, “Even if we were to admit this custom to be of apostolical antiquity” (what doubt is there about it?) “it is yet not essential to consecration by the admission of Zaccaria and Bona, who say that no one will contend that it is necessary, and that the opinion of theologians is fixed that it is not. *But the Church of England has never prohibited this custom*, which is primitive and canonical.” Wheatley also argues that it is not essential: “It must be confessed,” he says, “that the mixture has, in all ages, been the general practice, and for that reason was enjoined as has been stated above, to be continued in our own Church, by the first reformers. And though in the next review the order for it was omitted, yet the practice of it was continued in the King’s Chapel royal, all the time that Bishop Andrews was Dean of it: who also in the form that he drew up for the consecration of a church, expressly directs and orders it to be used.”⁷⁴ Whatever may have been the cause of laying it aside, since there is no reason for thinking it essential, and since every Church has liberty to determine for herself in things not essential, it must be an argument sure of a very indiscreet and over hasty zeal to urge the omission of it as a ground of separation.” Surely also there can be little doubt, but that a return to a long established and uniform observance, to which no reasonable objection

⁷⁴ Wheatley does not give the rubric or a reference. It is, “*Cæteris rebus ordine gestis, demum Episcopus ad sacram Mensam redit (Saccellanis utrisque aliquantulum recedentibus) lotisque manibus, pane fracto, vino in Calicem effuso, et aqua admista, stans ait, Almighty God, &c.*”

Form of Consecration of a Church, p. 42.

can be made, (its partial⁷⁵ disuse in the Church of England being no objection) would be a wise and pious course.⁷⁶

It remains that we now examine *our present Office* for the Holy Communion, and point out the three rites which I have said seem to be essential, and are to be found in it. These are the recital of the Words of Institution, the Oblation of the Elements, and the Invocation of the Holy Ghost.

The recital of the Words of Institution occurs in (what the Rubric expressly calls) the Prayer of Consecration. The Priest having made a very short commemorative thanksgiving for the Infinite Mercies and Loving-kindness of the Father, Who hath given for us His only Son Jesus Christ to suffer death upon the Cross; and having invoked the Divine Blessing, (which we shall come to presently,) goes on to say, "Who," i. e. our

⁷⁵ I say *partial*, because there is ground for supposing that many Priests have continued to mix water with the wine, since 1552, notwithstanding the removal of the rubric. Mr. Palmer, however, seems to me to draw the line very narrowly when he says, (as above) that the Church of England has never prohibited this custom. The Statute 1 Eliz. c. 1, which enforces the Act of 2nd and 3rd Edw. VI. c. 1, ordains, "That all Ministers shall be bound to say, and use the Mattens, Evensong, Administration of each of the Sacraments, and all other Common and Open Prayer, in such Order and Form as is mentioned in the said Book so authorized by Parliament, and *None other or otherwise.*" And the Statute 14 Chas. II. enacts, "That the former good Laws and Statutes of this Realm, which have been formerly made, and are still in force for the Uniformity of Prayer and Administration of the Sacraments, shall stand in full force and strength to all intents and purposes whatsoever, for the establishing and confirming the said Book,—herein before mentioned to be joined and annexed to this Act."

⁷⁶ I would refer also to Brett's remarks upon this observance. Dissertation, p. 86—102. And to Johnson. Unbl. Sac. vol. ii. pp. 58, 59.

Blessed Lord, "Who in the same night that He was betrayed, took Bread; and when He had given thanks, He brake it, and gave it to His disciples, saying, Take, eat, this is My Body, which is given for you: Do this in remembrance of Me. Likewise after supper, He took the Cup, and when He had given thanks, He gave it to them, saying, Drink ye all of this; for this is My Blood of the New Testament, which is shed for you, and for many, for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of Me."⁷⁷ Nothing can be more accordant with ancient usage.

But I would not pass on, without a brief notice upon a point which has already been alluded to: viz. that by *the recital alone* of the Words of Institution the Bread and Wine cannot be held to be validly consecrated. If there is any Rubric which we may desire to be altered in our present service, surely none rather than that which is so contrary in its spirit to all antiquity, so agreeable to the erroneous doctrine of the modern Church of Rome, and which declares, that "if the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed; beginning at (*Our Saviour Christ in the same night, &c.*) for the blessing of the Bread; and at (*Likewise after supper, &c.*) for the blessing of the Cup." The manner in which Wheatley endeavours to evade the difficulty which the observance of this Rubric enjoins, is very unsatisfactory.⁷⁸ He "humbly presumes that, if the Minister should at the consecration of fresh Elements, after the others are spent, repeat again the whole form of consecration, or at least

⁷⁷ So also the Liturgy of 1552.

⁷⁸ P. 290.

from those words, ‘*Hear us, O mercifull Father, &c.*’ he would answer the end of the Rubric.” This cuts the knot: and like other methods in similar cases, by breaking the rule. Still, however, it does seem, unsatisfactory as it is, the only way left to us, when unfortunately it happens, that the elements first consecrated are not sufficient for the number of communicants; and as to objectors upon the score of obedience, let those who have been accustomed to observe rigidly all the rubrics of the Common Prayer Book, throw the first stone.

Next, as to the Oblation of the Elements, after the recital of the Words of Institution; or, to speak more strictly, as to the offering of the Sacrifice. The Prayer of Oblation, says Wheatley,⁷⁹ was “mangled and displaced at the review in 1552; being half laid aside, and the rest of it thrown into an improper place: as being enjoined to be said in that part of the Office which is to be used after the people have communicated.” He adds, approvingly certainly than otherwise, the example of another cutting of a knot by Bishop Overall, whose practice was to use the first prayer in the Post Communion Office between the consecration and the administering, even when it was otherwise ordered by the public Liturgy.”⁸⁰

⁷⁹ Bp. Hickes, however, also says that the second oblation, “is made in substance, and according to the intention of the Church in the prayer of Consecration to God the Father, where after the commemoration of Christ’s offering Himself upon the Cross, and His institution of the perpetual Memorial of His precious death, God the Father is implored to hear us,” while “according to the same Institution, we receive His creatures of Bread and Wine, in remembrance of His Son, our Saviour’s Death and Passion.”

Christian Priesthood, vol. i. p. 119.

⁸⁰ “On this Bishop Jolly remarks, that he must have thought it no breach of the Act of Uniformity”—(on the Eucharist, 155); Dr.

No expression can be more just than this, that in our present Office the Prayer of Oblation is both displaced and mangled : more, the great truth is hidden, as though we feared to speak it. Still, there it is, and we may, using it in humility and thankfulness that it has been spared to us at all, now, as our fathers have ever done since the days of the Apostles, offer up to the Almighty Father the Unbloody Sacrifice, the appointed and powerful Memorials, the Body and the Blood of Christ. Thus then it stands :⁸¹ "O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, &c." And again; "Although we be unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord."⁸²

Lastly, as to the Invocation of the Holy Spirit: that He may descend upon, and make the Representative Elements the Body and the Blood of Christ. It is true

Pusey, (to whom Tract 87, p. 98, warrants us in ascribing the Introduction to Tract 81), that "perhaps his so doing implies that it had always been so done in that portion of the Church, and the Rubric not received in that Church as yet." (p. 36). Note to Robertson's *How to Conform to the Liturgy*, p. 127, who, it is but fair to him to add, confesses, that he does not understand Dr. Pusey's explanation.

⁸¹ So also the Book of 1552.

⁸² Bishop Watson says; "In his last supper, Christ beyng our most hye Priest, firste of all did offer a Sacrifice to God the Father, and commaunded the same to be done of the Priestes of his Church that occupye hys offyce, in memorye of hym, and so taughte the newe oblation of the newe Testament, whyche Oblation the Church recyving of the Apostles, dothe offer to God throughout the holle worlde." *Holsome and Catholyke doctrine*, p. 68, edit. 1558.

that anciently this was prayed for in plain and direct words. As in the Clementine; "Send down thy Holy Spirit, the witness of the sufferings of the Lord Jesus, that He may make (αποφηνῇ) this Bread the Body of Thy Christ, and this Cup the Blood of Thy Christ." Again, in the Liturgy of S. James; "Send down, O Lord, Thy most Holy Spirit upon us, and upon these Gifts which are here set before Thee, that by His descent upon them, He may make this bread the holy Body of Thy Christ, and this cup the precious Blood of Thy Christ." And once more, in the Alexandrian; "Send down Thy Holy Spirit upon us, and upon these loaves and these cups, that the Almighty God may sanctify and thoroughly consecrate them: (ἵνα πάντα ἁγιάσῃ καὶ τελειώσῃ) making the bread the Body, and the cup the Blood of the New Testament of our Lord Himself, our God, our Saviour, and supreme King Jesus Christ." It does not appear necessary, however, that this Invocation should be so express. The Western Church for a thousand years has not used such a prayer, and we may conclude with Palmer and Waterland, that it is not essential to mention before God the means by which He is to accomplish the end we pray for. "However true it be, that God effects this consecration by means of the Holy Ghost, it is unnecessary to pray expressly for the Holy Ghost to consecrate the elements of bread and wine, because God knows perfectly all the means and methods of consecration, and because any prayer for consecration, is, in fact, a prayer that it may be accomplished by all the means which are known to *Infinite Wisdom*."⁸³ The Invocation, therefore, in the

⁸³ Palmer. Orig. Lit. 2. 138.

English Liturgy is as follows; "Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood."⁸⁴

We may assert then, that our Liturgy contains the necessary essentials to a valid consecration of the Holy Eucharist. That these are disjointed, misplaced, obscured, is matter for serious exertions to be employed upon, that they may be restored to a due order, and a more evident existence. We are not, however, driven to seek in other Forms, the certainty which we cannot discover in our own: and there can be no surer mark of the ever-abiding presence of our Blessed Lord hitherto, with this the English Branch of His Church, than that we still possess it. Whilst we regret what we have lost, let us acknowledge in deep humility the correcting hand, which has spared us what none will dare to say, we have deserved.

Although I hurry to conclude this Preface, there is yet one more subject upon which I would make some observations. In all the Liturgies reprinted in this Volume, will be found commemorations of and prayers for the dead. There is an uniform observance of the great principle that we who are alive and the Dead Saints form but One Body, "*one family in heaven and earth*," (as it is written in the Ephesians,) under One Head: and that the highest service which can be paid to their Blessed Lord by the living, ought to include also in its

⁸⁴ So also in the Book of 1552. See Palmer, for further remarks upon this passage.

supplications those who have been already called to their eternal rest, the Dead in Christ.

It has been a pious opinion of the Church that the Holy Angels are especially present with us in the celebration of the Eucharist. As an old Bishop of our Church has written ; "In this geuyng of thankes by Christe oure Lorde, for whose merites they be onely acceptable, the Priest prayeth to be ioyned and associate with the Aungels and Archangels, and all the whole army of the blessed spirites in heaven, *who than doo assist the Prieste, and be present there in the honour of hym who is offered*, praysynge, honoring, and adouringe the Maiestie of almyghtye God."⁸⁵ But the Angels are in the actual enjoyment of that unspeakable bliss which is not to be bestowed on man until after the great Judgment. For them therefore the Church supplicates not any increase, or any hastening of anticipated joy : but for the Dead She does pray. At the solemn time when the Memorial has been offered to the Almighty of the Passion of the Beloved Son, She thinks not only, speaks not only of Her members who are militant here on earth, but remembers those who are equally Her members still, though removed from the carnal sight : She acknowledges by the mere remembrance, and by Her commemoration, that they are yet *living* although *dead* : that they have hopes and expectations, and (if it be not presumptuous to say so) longings for the coming of Christ's Kingdom, for the consummation of all things.

Therefore, with an undoubting and steady voice, has

⁸⁵ Watson. *Holsome Doctrine*, &c. p. 79. So in the Hymn *Ter sanctus* we say "Therefore, with Angels and Archangels and with all the company of heaven, we laud and magnify thy glorious Name."

the Church always, East and West, North and South, prayed for the Dead. At one time, offering "for all the Saints, who have pleased God from the beginning of the world:"⁸⁶ at another calling upon God to remember "all the faithful, from just Abel unto this day, and that He would make them rest in Paradise, in the bosom of Abraham, and Isaac, and Jacob."⁸⁷ At another, the dyptichs of the dead having been read, entreating that God would "give rest unto their souls, in the tabernacles of His Saints, that He would dispense unto them the good things which He had promised, and vouchsafe them the kingdom of heaven."⁸⁸ At another, offering the reasonable worship, for those "who are departed in the faith, our forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, chaste persons, and every spirit perfected in faith."⁸⁹ At another, calling upon God "to remember His servants and handmaids, who are gone before with the sign of faith, and sleep in the sleep of faith."⁹⁰

Nor is the present Liturgy of the Church of England wanting in this particular: in it we still include and pray for those who are gone before: we still beseech our Heavenly Father, mercifully to accept our sacrifice, and to grant that "we and all His whole Church may

⁸⁶ The Liturgy of S. Clement.

⁸⁷ The Liturgy of Jerusalem.

⁸⁸ The Liturgy of S. Mark.

⁸⁹ The Liturgy of S. Chrysostom. The words which follow are remarkable. "Especially the most holy, immaculate, blessed above all, most glorious Lady, the Mother of God, and ever Virgin Mary." Hence the observers of that Liturgy did not believe but that the Blessed Virgin remains still with other departed Saints, in Paradise, *expecting* and not enjoying the fulness of bliss. So S. Jerome says in his Epistle to Paulina: "the Saints enjoy the company of Angels, and are with Mary the Mother of our Lord."

⁹⁰ The Liturgies according to the Use of Sarum, York, &c.

obtain *remission of our sins and all other benefits* of His passion." How emphatical is the expression, "ALL THE WHOLE CHURCH!" the Communion of the Saints.

This prayer however is so far at the discretion of the officiating Priest, that he may use one other in its stead: in which the important duty of which I have been speaking, is not, it must be acknowledged, so forcibly recognized. It looks at first sight more to the living actors, and has less in it of that forgetfulness of self, as the *sole* object of prayer, which characterized the Church of old. And yet after all the Catholic Truth is acknowledged and in all its fulness: that the mystical Body of the Son, by a part of which and for all of which the sacrifice has been offered, "is the blessed company of all faithful people."⁹¹

And how great a mark of her still being a portion of Christ's Holy Catholic Church is this that the Church of England has not, in her Eucharistic service, thrown off communion with the Invisible Church. No valid objection can be made to her Liturgy upon that pretence,

⁹¹ In the Bodleian Library, is a copy of "*A Form of Common Prayer, to be used upon the thirtieth of January, &c., published by His Majestie's direction, Printed by John Bill, 1661,*" in which the following prayer occurs. "But here, O Lord, we offer unto Thee all possible praise and thanks for all the glory of Thy grace that shined forth in Thine Anointed, our late Sovereign, and that Thou wert pleased to own him (this day especially) in the midst of his enemies and in the hour of Death, and to endue him with such eminent Patience, Meekness, Humility, Charity, and all other Christian virtues, according to the example of Thine own Son, suffering the fury of his and Thine enemies, for the preservation of Thy Church and People. And we beseech Thee to give us all grace to remember and provide for our latter end, by a careful, studious imitation of this Thy blessed Saint and Martyr, and all other Thy Saints and Martyrs that have gone before us, that we may be made worthy to receive benefit by their Prayers, which they in Communion with Thy Church Catholick offer

and so also, whatever the individual fancies may be of any of her officiating Priests, the great duty is equally fulfilled, and cannot be omitted.

It is necessary that I should give some account of the Editions which I have used in preparing the following arrangement of the English and Roman Liturgies.

The *Use of Rome* is printed from the Edition by Plantin, Antwerp 1759, 4to.

The *Use of Hereford* has been taken from the Edition of that Missal in the Bodleian Library, the only one, it is believed, ever printed, and of which no other copies are known to exist than *the two* there preserved. One of these copies is upon vellum, the other upon paper: both imperfect, and unfortunately will not between them give us the perfect Book. As for example, in the *Canon* (see p. 59.) there is an erasure, which occurs in a leaf altogether wanting in the other copy. It is a folio, and the following are the Title and Colophon. *Title*:—"Anno Incarnationis domini secundo supra quingentesimum atque millesimum, die vero prima mensis Septembris,

up unto Thee for that part of it here Militant, and yet in fight with and danger from the flesh: that following the blessed steps of their holy Lives and Deaths, we may also show forth the Light of a good example; for the glory of Thy Name, the conversion of our enemies, and the improvement of those generations we shall shortly leave behinde us: and then with all those that have borne the heat and burthen of the day (thy servant particularly, whose sufferings and labors we this day commemorate) receive the reward of our Labors, the harvest of our Hopes, even the Salvation of our Souls: and that for the Merits and through the Mediation of Thy Son, our Blessed Saviour Jesus Christ. Amen." *If* the Clergy are warranted in using the unauthorized Form for the 30th of January, bound up generally with our present Common Prayer Books, and if they may in *its* favour alter and omit lessons and prayers which by the Act of Uniformity they have engaged to use and *none other*, why should they not also sometimes use this?

opera et industria M. Petri oliverii et Iohannis maudier Impressorum Rothomagi, iuxta sacellum diui apostolorum principis Petri commorantium. Impensa vero Iohannis richardi mercatoris: hoc novum et egregium opus sacri Missalis ad usum famose ac percelebris ecclesie Helfordensis nuper instanti ac peruigili cura visum correctum et emendatum. Necnon auctoritate reuerendi in Christo patris et domini ejusdem ecclesie epyscopi meritissimi, ac dominorum decani et capituli: est in propatulo venale facili precio coram cunctis productum et exhibitum.” *Colophon.* “Finis Missalis ad vsum celeberrime ecclesie Helfordensis. summa cura ac vigili opera nuper Impressi Rothomagi cum additione, Accentuarii legentibus in ecclesiis valde vtili. Et hoc impensis Iohannis richardi eiusdem Rothomagi civis non immeriti: iuxta ecclesiam diui nicholai commorantis.” I would add that at sign. A. 1. after the Calendar and several pages containing directions how to say the Collects, the Kyries, &c., the short title at the head of the service for the first Sunday in Advent is, “Incipit missale secundum vsum *Herfordensem.*”

The *Use of York* is taken from an edition of that Missal also in the Bodleian Library: Fol. *Title.* “Missale ad vsum celeberrime ecclesie Eboracensis optimis characteribus recenter Impressum cura pervigili maximaque lucubratione mendis quampluribus emendatum. Sumptibus et expensis Iohannis gachet mercatoris librarii bene meriti iuxta prefatam ecclesiam commorantis. Anno Domini decimo sexto supra millesimum et quingentesimum. Die vero quinta Februarii completum atque perfectum.” *Colophon.* “Ad laudem et gloriam omnipotentis dei et originis marie ac totius curie celestis exaratum et completum ac etiam in pristino statu redactum

est hoc presens missale ad vsum insignis ecclesie Eboracensis. Opera honesti viri Magistri Petri Olivier impressoris Rothomagi commorantis." The York Missal is a book of extreme rarity : Sir Harris Nicolas in his very useful *Chronology of History* says, "it is doubtful whether any perfect copy exists, except the one preserved at Cambridge in the library of S. John's College."⁹² This however is incorrect, because there are three copies⁹³ perfect in the Bodleian, and one (I believe also perfect) among the books given by Archbishop Laud to S. John's, Oxford. In the British Museum is a fragment of a York Missal, which has been long supposed to be of an unknown edition. It is in fact a part of the edition of 1516 described above.

The *Use of Sarum* is printed from a copy of the edition of that Missal, in my possession, of 1492, at Rouen, in folio. This is the only perfect⁹⁴ copy known to exist, and in all respects a very important Book. There seems no reason to doubt that it is the *Editio Princeps* of the Sarum Missal, but it is not mentioned by Gough, or Brunet, or Hain :⁹⁵ all of whom speak of the edition of 1494, by John Hertzog, as the first.⁹⁶

⁹² Paris. Francis Regnault. M.CCCCC.XXXIIJ. 4to.

⁹³ Viz: the same edition as that at Cambridge by Regnault, 1533. another ; "Sumptibus et expensis Johannis Gachet, 1530," 4to., and the third "Impensis Magistri Petri Violette. Rothomagi." Fol.

⁹⁴ I say perfect, because there is a large fragment of this edition in the Bodleian upon vellum. The imperfections have been supplied from a copy upon paper with the date 1510, printed also at Rouen by Joh. Richard. Until lately, this vellum part was supposed to be of about the same date, and is so entered in the Library Catalogue.

⁹⁵ Repertorium Bibliographicum.

⁹⁶ There was one other edition during this century: printed in England, by Julian Notary, folio, (a copy also of which is in the possession of the Editor,) with this colophon: "In laudem sanctis-

The *Title* is simply upon else a blank leaf, "Missale secundum vsum ecclesie sarisburieñ." Then follows a Calendar, and the "benedictio salis et aquæ:" after which, under a wood-cut, begins the service for the first Sunday in Advent, with the usual title, "Incipit missale secundum vsum Sar." Before the Canon, is a large wood-cut (the reverse blank) representing the First Person of the Ever blessed Trinity, with the Evangelistic Symbols in the corners, and below is a cross. The *Colophon*: "Impensa et arte magri Martini civis Rothomagensis iuxta isignem prioratum sancti laudi eiusdem ciuitatis moram trahentis officium sacrum ad vsum sar. (ut vulgo loq̃mur) missale dictum, sollerti correctionis lima nuper castigatum et impressum: finit feliciter. Anno domini. M. CCCC. lxxxii. die xii. Octobris." Upon the reverse is the printer's device, viz. a negro's head and the letters M. M. within a circle supporting a double cross, with the following legend in the border: "Imprime. A. Rouen. Devant. Saint. Lo." in Gothic letters.

No printed copy of the *Use of Bangor* has been discovered. If there ever was an edition, it has, so far as we know, utterly perished, perhaps by the common accidents of time, but more probably through the fury of the bigoted inquisitors of K. Edward VI. I have arranged the Ordinary and Canon according to the *Use of Ban-*

sime Trinitatis totiusque milicie celestis ad honorem et decorem scē ecclesie Sarum anglicane eiusq. deuotissimi cleri. hoc missale diuinorum officiorum vigilantia studio emendatum Iussu et impensis præstantissimi viri Winkin de Worde. Impressum London. apud Westmonasterium per Iulianum notaire et Iohanem barbier felici numine explicitum est. Anno dñi M. cccc. lxxxviiij. xx. die mensis. Decembris." The next was by Pynson. fol. 1504.

gor from a Manuscript in my possession, written somewhere about the year 1400: a large folio, upon vellum. I do not venture to say that it is *certainly* that Use, but I conceive there are many reasonable grounds for supposing it to be. *It is undoubtedly an English Missal, and not according to the Uses either of Sarum, York, or Hereford.* A very slight examination even of the small portion reprinted in this volume will be sufficient to establish this: a point confirmed by many variations in the collects and offices throughout the Book.

But I would mention particularly the Ordo Sponsalium. This agrees with the prayers and order in the famous Pontifical according to the Use of Bangor, still preserved in the Cathedral Library of that city; to which it was given in the year 1485, by Richard Ednam, the then Bishop.⁹⁷ That Pontifical does not, however, contain the forms of *giving troth*, and at the *putting on of the ring*: which were anciently in all the Missals, in English; and I cannot think it altogether out of place to give them at length.

In the Salisbury Missal the Man is directed to say: “I, N, take the, N, to my weddyd wyf to haue ād tho holde frō thys day far warde for beter, for wurs, for rychere for porer: in sykenisse ād in helthe tyl deth us deperte yf holy chyrche wol it ordeyne, and therto I plyght the my trouth.” The woman repeats the same form, adding after the words *and in helthe*, “to be

⁹⁷ This Volume originally belonged to Anianus, Bishop of Bangor from A.D. 1286 to about 1300. It was for some time lost from the Cathedral, but with better fortune than happened to the great majority of such books, was preserved and restored to the Library by Bishop Humphreys in 1701.

bonour ād buxum⁹⁸ in bed and at borde.” At the putting on of the ring the man says: “With tys ring I the wedde and tys gold ād siluer I te geue: and with my body I te worscype and wyth all my wordly catell I the honore.”

The York Missal directs both the man and woman to say as follows: “Here I take the, *N*, to my wedded *wyfe* or *husband*, to have and to holde at Bedde and at Borde, for fayrer, for fowler, for better for warse, in sikenes and in hele (or helth) tyll dethe us departe. And therto I plyght the my trouthe.” Putting on the ring:⁹⁹ “With this ryng I wedde the and with this golde and siluer I honoure the, and with this gyft I honoure the.”

The Hereford Missal directs the man to say: “I, *N*, underfyngē þe, *N*, for my wedded wyf, for betere for worse, for richer for porer, yn sekenes and in helpe, tyl deþ us departe, as holy churche haþ ordeyned, and þerto y plygth þe my trovþe.” The woman repeats the same, with the addition after the word *helpe*, “to be boxum to þe.” Giving the ring the man says: “Wyþ þys ryng y þe wedde, and þys gold in seluer ych þe zeue, and vvþ myne body ych þe honoure.”

In my Manuscript the form appointed for the man is,

⁹⁸ There are more meanings than one given to this old English word. The common is, that it signifies *obedience*. None of the dictionaries mention the privative form of the word, which, however, leads us to the true meaning, and occurs in *Hylton's Medled lyfe*. Printed by R. Wyer, p. 4. “Also it longeth to all yonge begynnynge men, the whiche come newe out of worldly synnes to the seruyce of god: for to make them able to ghostly werkyngē, & for to breke downe the *unbuxumness* of the body by discrecion.”

⁹⁹ The old Books, both Salisbury and York, say, upon the *fourth finger*, “quia in illo digito est quædam vena procedens usque ad cor.”

"I, N, tak þe, N, to my weddyd wyf to haue & to holde from thys day forward, for bettere for werse, for fayrere for fowlere, for ryche for porere in syknesse & in helthe tyl deþ us depart gyf holy cherche yt wole ordeyne. And therto y plyghte the my trewthe." The woman repeats the same, adding after the word helpe, "to be boneere & buxum in all lawfulle placys." The form at the giving of the ring is: "Wyth thys ring I þe wedde & ys gold & syluer I þe geve & wyth my bodi the wourchepe and wyth all my worldli catell I the onore and endue."

I do not say that these variations prove this to be *certainly* the *Bangor Use*, whilst joined with others they shew it to be, as I have already said, neither the *York*, nor *Hereford*, nor *Sarum*. Indeed, I rather mention them for the consideration of men better learned in the subject than myself, (with whom I should be at any time most happy to communicate,) and hope that it may at least lead to some inquiry into the matter. There are very probably uncollated and neglected Manuscripts in our public libraries, which may some day decide without doubt what the *Bangor Use* was. The whole question of the ancient English Uses is one upon which very little labour has yet been bestowed.¹⁰⁰

A note in the handwriting of the age, at the end of the *Calendar*, fixes the Book to have belonged to a

¹⁰⁰ There are unquestionably many imperfect MSS. and printed editions of Missals of various Uses in our public Libraries, which have been arranged (and therefore neglected) under the very convenient title of *Roman Missal*. An authentic reprint of the *York* or *Hereford Missal*, for example, would very probably lead to the discovery of other copies; and so we might hope also by inquiry, to discover even the lost *Lincoln Use*, or assure ourselves of the *Bangor*.

Church in a part of the country where the Use of Bangor was probably observed. It is as follows: "This Booke was geuen to the hye Alter of the Paryshe Church of Oswestry by Sr.¹⁰¹ Morys Griffith Prist, To pray for all Christen Soules, the yere of oure Lorde god a thousande fyve hundred fyfty and foure." I suppose that it had been removed from the Church during the troubles of King Edward's time, been carefully preserved, and as soon as possible restored after Queen Mary's accession. There was anciently at Oswestry a Monastery, the Church of which was made the Parish Church, and is described by Leland in his *Itinerary*.¹⁰²

The present arrangement of *part* of the old service Books will very probably be followed perhaps by an edition of the Sarum Missal, perhaps by some of the occasional offices. The circumstances of the times seem to call for a more general knowledge of them: and the extreme rarity of the original editions puts them, as I have already said, completely out of the reach of most men who have not access to public libraries. That temper of mind we may trust is rapidly passing away, in which we have feared to come in contact as with unholy things, with the ancient Liturgies and Offices, (which are indeed the Monuments) of the English Church. Men have been accustomed to speak slightly, and

¹⁰¹ *Sir*, was a common title given in those days to men of certain religious orders, from the Latin Dominus, which also being contracted into Domnus, became Dom or Dan. And hence *Dan Chaucer*, as he is styled by Spenser. This title after its serious use was lost, became ludicrous: as for example, "*Dan Cupid*."

¹⁰² Leland says that the Church of S. Oswald at Oswestry was sometime a Monastery "caullid the White Minster. After turned to a Paroche Chirch, and the Personage inappropriate to the Abbay of Shreusbyri." *Itinerary*. vol. v. 37. *Edit.* 1744.

with harsh words also, of holy prayers which for a thousand years rose through the aisles of our Village, equally with our Cathedral Churches, and of solemn rites by which devotion was not only quickened, but directed also to its proper end. Very much of this must in charity be attributed to ignorance: passing by of course the few whom no argument will reach, and with whom Genevan prejudice is infallible. Let then the documents themselves be produced, and I cannot but believe that that extreme and injudicious, because indiscriminating, love of present observances will become temperate: and with a better knowledge, we shall seek to regain the good things which may have been taken from us, and speak plainly, and claim undoubtingly, and insist with all earnestness upon the privilege of still possessing, many means, as well of conveying as of receiving grace, which we cannot help acknowledging, we had almost lost.

There certainly is daily, whether it be well advised or not, an increasing, though not as yet a loud demand for a convocation of the Church of England: a convocation, I mean, in fact, and not in mockery: a convocation which shall shew, by being permitted to deliberate and act, that the State to which the Church of England is bound, can *protect* as well as *injure* Her. When it does meet, the Book of Common Prayer will not fail to come before its notice: and upon the one side there will be members who, following the steps of their predecessors one hundred years ago, will attempt to bring in latitudinarian opinions, and infect with the heresies of Calvin and Zuingle and Luther, our established Forms: upon the other side there will be men advocating the restoration of serious errors of the Church of Rome,

from which we have so long been free. Surely, then, there is cause for making every effort which shall smooth the path to that great source of Catholic Truth, Catholic Antiquity.

To contend for matters in which the very essence of the means of Grace is to be found, will be very different from disputes about vestments and church ornaments, although in their due order they also are of great importance. Why do not some attempt to settle *that* dispute, so far as we are now concerned, by obeying the rubric which is so insisted on? Where is the Minister of the Church of England at the present day, whatever his degree, who does obey it? and yet, all have sworn to observe it. Nay more: would *obedience* be passed over by our rulers with no more remark or token of dislike than *disobedience* has been?

I would add that the book to which the above remarks have been prefixed is intended for the clergy, and from its title will be hardly one which will either attract the notice or fall into the hands of the laity. Hence, I have said, or rather have repeated, some things already often said by others in every age since Christianity was published, which, all-important as they are, in these times mere caution and the fear of being misunderstood would have reserved in general discourse, or in so called popular works.

One word also as to the Notes which are added at the end of the volume. Any person who is at all conversant with the subject will at once see, that they cannot even pretend to being a shadow of a Commentary upon the text. A large library might be formed consisting only of books illustrating and explaining the ancient

Liturgies of the Western Church. I shall be well satisfied if some one of them only may prove useful, by exciting a spirit of inquiry, and a desire to be better informed in this most important branch of Christian learning.

Broadleaze, near Devizes,
June 19th, 1844.

I. **Ordinarium Missae.**

II. **Canon.**



Ordinarium Missae.

SARUM.

Ad missam dicendam dum sacerdos induit se sacris vestibus dicat hymnum :

BANGOR.

Ad missam dicendam executor officii cum suis ministris seinduant. Dum induit se sacerdos vestibus dicat hunc hymnum :

EBOR.

Quando presbyter lavat manus suas ante missam dicat hanc orationem :

VENI Creator spiritus : mentes tuorum visita : imple superna gratia, quæ tu creasti pectora. etc.

̄. Emitte spiritum tuum et creabuntur.

℞. Et renovabis faciem terræ.

Oratio.

DEUS cui omne cor patet et omnis voluntas loquitur, et quem nullum latet secretum : purifica per infusionem sancti Spiritus cogitationes cordis nostri : ut perfecte te diligere et digne laudare mereamur. Per Christum.

LARGIRE sensibus nostris omnipotens Pater : ut sicut hic abluuntur inquinamenta manuum, ita a te mudentur pollutiones mentium, et crescat in nobis augmentum sanctarum virtutum. Per.

Deinde sequatur Antiph.

INTROIBO ad altare.

Deinde seq. An.

INTROIBO.

An.

INTROIBO ad altare.

Ordinarium Missæ.

HERFORD.

Ad introitum missæ postquam sacerdos induerit se amictum et albam: stans ante altare incipiat Antiphonam:

ROM.

Sacerdos paratus cum ingreditur ad altare, facta illi debita reverentia signat se signo Crucis a fronte ad pectus, et clara voce dicit:

IN nomine Patris, et Filii, et Spiritus sancti. Amen.

INTROIBO ad altare.

Deinde junctis manibus ante pectus, incipit Antiph.

INTROIBO ad altare Dei.
Ministri R. Ad Deum qui lætificat juventutem meam.
Postea alternatim cum ministris dicit sequentem Psalmum 42.

Ordinarium Missae.

SARUM.

Ps. Judica me Deus,
et discerne.

Totus psalmus dicatur
cum Gloria patri.

Deinde dicitur ant.

INTROIBO ad al-
tare Dei, ad Deum
qui lætificat juventu-
tem meam.

KYRIE eleison.
Christe eleison.
Kyrie eleison.

PATER noster. Ave
maria.

BANGOR.

Ps. Judica.

Gloria patri:
sicut erat.

Ant.

INTROI-
BO.

KYRIE eleison.
Christe elei-
son. Kyrie e-
leison.

PATER
noster.

EBOR.

Ps. Judica me Deus.
et discerne.

Cum Gloria patri.

KYRIE eleison.
Christe eleison.
Kyrie eleison.

PATER noster. Et
ne nos. Ostende
nobis domine. Sacer-
dotes tui induantur.
Domine exaudi. Et
clamor. Dominus vo-
biscum.

Oratio.

ACTIONES nos-
tras quæsumus
Domine aspirando
præveni et adjuvando
prosequere, ut cuncta
nostra operatio et a te
semper incipiat et per
te cœpta finiatur. Per
Dominum nostrum.

AURES tuæ pieta-
tis mitissime
Deus, inclina precibus
meis et gratia sancti
spiritus illumina cor

HERFORD.

ROM.

Ps. Judica me.

Judica me Deus.

Totus psalmus dicatur cum Gloria Patri.

Cum Gloria patri.

Sequitur Antiphona.

S. repetit antiphonam.

INTROIBO ad altare Dei,
ad Deum qui lætificat juventutem meam.

INTROIBO ad altare Dei.

℞. Ad Deum qui lætificat juventutem meam.

KYRIE eleison. Christe eleison. Kyrie eleison.

Signat se dicens v̄.

Adjutorium nostrum in nomine Domini.

℞. Qui fecit cælum et terram.

PATER noster. Et ne nos. Sed libera. Ostende nobis Domine misericordiam tuam. Et salutare tuum da nobis. Domine Deus virtutum converte nos. Et ostende faciem tuam et salvi erimus. Domine exaudi orationem meam. Et clamor meus ad te veniat. Dominus vobiscum. Et cum spiritu tuo. Oremus.

Oratio.

ACTIONES nostras quaesumus Domine aspirando præveni et adjuvando proseguere, ut cuncta nostra operatio et a te semper incipiat et per te cœpta finiatur. Per.

SARUM.

BANGOR.

EBOR.

His finitis et officio missæ inchoato cum post officium **Gloria patri** incipitur: accedat sacerdos cum suis ministris ad gradum altaris, et dicat ipse confessionem (capite inclinato. Bangor.) diacono assistente a dextris, et subdiacono a sinistris hoc modo incipiendo:

ET ne nos. Sed libera. Confitemini Domino quoniam bonus. Quoniam in sæculum misericordia ejus.

CONFITEOR Deo, beatæ mariæ, omnibus sanctis, et vobis quia peccavi nimis cogitatione, locutione, et opere mea culpa. Precor sanctam mariam, omnes sanctos Dei, et vos orare pro me.

meum: ut tuis mysteriis digne ministrare teque eterna caritate diligere: et sempiterna gaudia percipere merear. Per Christum.

Sacerdos introiens ad altare et precedentibus in ordine ministris dicat. Versus.

CONFITEMINI Domino quoniam bonus. Quoniam in sæculum misericordia ejus.

CONFITEOR Deo, et beatæ mariæ, et omnibus sanctis et vobis fratres, quia ego peccator peccavi nimis: corde, ore, opere, omissione, mea culpa. Ideo precor gloriosam Dei genetricem mariam et omnes sanctos Dei et vos orare pro me.

Ministri respondeant.

MISEREATUR vestri omnipotens Deus, et dimittat vobis omnia peccata vestra, liberet vos ab omni ma-

MISEREATUR vestri omnipotens Deus: et dimittat

HERFORD.

ROM.

Tunc sacerdos stans ante gradum altaris dicat :

Deinde junctis manibus, profunde inclinatus facit confessionem :

CONFITEMINI Domino quoniam bonus. Quoniam in sæculum misericordia ejus. Tunc inclinet se ad altare junctis manibus et dicat :

CONFITEOR etc.

CONFITEOR Deo omnipotenti, beatæ Mariæ semper virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et vobis fratres : quia peccavi nimis cogitatione, verbo, et opere, Percutit sibi pectus ter, dicens ; mea culpa, mea culpa, mea culpa. Ideo precor beatam Mariam semper virginem, beatum Michaelum Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et vos fratres, orare pro me ad Dominum Deum nostrum.

Ministri R.

MISEREATUR.

MISEREATUR tui omnipotens Deus, et dimissis peccatis tuis, perducatur te

Ordinarium Missæ.

SARUM.

BANGOR.

EBOR.

lo, conservet et confirmet in bono, et ad vitam perducatur æternam.

R. Amen.

vobis omnia peccata vestra: liberet vos ab omni malo, servet et confirmet in omni opere bono et perducatur vos ad vitam æternam.

Et postea dicant
CONFITEOR.

Et postea
CONFI-
TEOR
ad sacerdo-
tem:

Quo dicto, dicat sacerdos, Misereatur, ut supra.

tunc ministri
respondeant:
Amen.

Deinde dicat sacerdos: Deinde erectus signet se in facie dicendo absolutionem:

ABSOLUTIONEM et remissionem omnium peccatorum vestrorum, spatium veræ penitentiae, (et, Sar.) emendationem vitæ, gratiam et consolationem sancti Spiritus, tribuat vobis omnipotens et misericors Dominus.

Ministri respondeant, Amen.

Deinde dicat sacerdos v̄.

Amen.

Factaque ante gradus altaris confessione ascendat ad altare dicens:

ADJUTORIUM nostrum in nomine Domini. Qui fecit cælum et terram. Sit nomen Domini benedictum. Ex hoc, nunc, et usque in sæculum. Oremus.

DEUS tu conversus vivificabis nos. Et plebs tua lætabitur in te. Ostende nobis Domine, etc. Sacerdotes tui. Domine Deus virtutum. Domine exaudi orationem meam. Et clamor meus ad te veniat. Dominus vobiscum.

HERFORD.

ROM.

ad vitam æternam.

Sacerdos dicit, Amen, et erigit se.

Deinde ministri repetunt Confessionem: et ubi a Sacerdote dicebatur, vobis fratres, et, vos fratres, a ministris dicitur tibi pater, et, te pater.

Postea Sacerdos junctis manibus facit absolutionem, dicens:

MISEREATUR vestri. etc.

ABSOLUTIONEM.

His dictis ascendat gradum dicens:

Signat se signo Crucis, dicens:

INDULGENTIAM, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus. R. Amen.

Et inclinatus prosequitur:

̄. **D**EUS tu conversus vivificabis nos. R. Et plebs tua lætatur in te. ̄. Ostende nobis Domine misericordiam tuam. R. Et salutare tuum da nobis.

Sacerdotes tui induantur justitia. Et sancti tui exultent. Ab occultis meis munda me Domine. Et ab alienis parce servo tuo. Sancta Dei genitrix virgo semper Maria. Intercede pro nobis. Domine Deus virtutum converte nos.

̄. Domine exaudi orationem meam. R. Et clamor meus ad te veniat. ̄. Dominus vobiscum. R. Et cum spiritu tuo.

Deinde finitis precibus,
sacerdos deosculetur
diaconum et subdiacono-
num ita dicens :

Deinde statim
sacerdos deos-
culetur diaco-
num et postea
subdiaconum
dicens :

HABETE osculum pacis et dilec-
tionis : ut apti sitis sacrosancto
altari ad perficiendum altaris Domini
officia divina. ministerio.

Et hoc semper observetur per totum
annum : nisi tantum in missis pro de-
functis et in tribus proximis feriis ante
pascha. His itaque peractis : cerofe-
rarii candelabra cum cereis ad gradum
altaris dimittant : deinde accedat sa-
cerdos ad altare et dicat in medio alta-
ris tacita voce inclinatoque corpore et
junctis manibus :

Oremus.

Inclinatus ad altare di-
cat devote et submisse :

AUFER a nobis Domine cunctas
iniquitates nostras : ut ad sancta
sanctorum puris mentibus mereamur in-
troire. Per Christum Dominum nos-
trum.

AUFER a nobis
Domine omnes
iniquitates nostras, ut
ad sancta sanctorum
mereamur puris men-
tibus introire. Per
Christum Dominum
nostrum.

Tunc erigat se sacerdos et osculetur al-
tare, et hoc in medio, et signet se in sua
facie ita dicens :

Erectus signet se :

IN nomine Patris et
Fili et Spiritus
sancti. Amen.

IN nomine
Patris et
Fili.

Ordinarium Missae.

11

HERFORD.

ROM.

Et ostende faciem. Domine
exaudi orationem meam. Et
clamor meus ad te veniat. Do-
minus vobiscum. Et cum spi-
ritu.

Tunc inclinet se ad altare junc-
tis manibus et dicat :
Oremus.

AUFER a nobis domine
cunctas iniquitates nos-
tras, ut ad sancta sanctorum
puris mentibus servire merea-
mur et introire. Per Christum
Dominum nostrum. Amen.

Hic se erigendo osculetur al-
tare.

Et extendens ac jungens ma-
nus, clara voce dicit, Oremus,
et ascendens ad altare, dicit
secreto :

AUFER a nobis, quæsu-
mus Domine, iniquitates
nostras : ut ad Sancta sancto-
rum puris mereamur mentibus
introire. Per Christum Do-
minum nostrum. Amen.

Deinde manibus junctis super
altare, inclinatus dicit :

ORAMUS te, Domine,
per merita Sanctorum
tuorum, Osculatur altare in
medio, quorum reliquiæ hic

SARUM.

BANGOR.

EBOR.

Deinde ponat diaconus thus in thuribulum et dicat prius sacerdoti, **Benedicite**, et sacerdos dicat:

DOMINUS. Ab ipso benedicatur: **In** cuius honore cremabitur, **In** nomine **Patris** etc.

Tunc diaconus ei thuribulum tradens deosculetur manum ejus. Et ipse sacerdos thurificet medium altaris, et utrumque cornu altaris. Deinde ab ipso diacono ipse sacerdos thurificetur: et postea textum ministerio subdiaconi sacerdos deosculetur. His itaque gestis in dextro cornu altaris cum diacono et subdiacono,

Et in dextro cornu altaris,

Officium missæ usque ad orationem prosequatur: vel usque ad Gloria in excelsis. Et post officium et psalmum repetatur officium: et postea dicitur Gloria patri et sicut erat. Tertio repetatur officium: sequatur Kyrie.

dicat officium. Et postea incenset altare. Repetatur officium et postea dicitur Gloria Patri. Sicut erat. Deinde repetatur officium: Kyrie eleyson iij. Christe eleyson iij. Kyrie eleyson iij.

Gloria in excelsis incipiatur semper in medio altaris quandocunque dicitur.

In medio altaris erectis manibus incipiat Gloria in excelsis Deo.

HERFORD.

ROM.

sunt, et omnium Sanctorum :
ut indulgere digneris omnia
peccata mea. Amen.

In Missa solemni, Celebrans
antequam legat introitum, be-
nedicit incensum, dicens :

A B illo bene ✠ dicaris, in
cujus honore cremaberis.
Amen.

Et accepto thuribulo a Diacono,
incensat altare, nihil dicens.
Postea Diaconus recepto thu-
ribulo a celebrante, incenset
illum tantum.

Et tunc accedat ad dextrum
cornu altaris et dicat :

A DJUTORIUM nostrum
in nomine Domini. Qui
fecit cœlum et terram. Sit no-
men Domini benedictum. Ex
hoc nunc et usque in sæculum.
Deinde incipiatur officium :
Repetatur officium et Gloria
patri. sicut erat.

Tertio repetatur officium : dicto
officio sequitur, Kyrie eleyson.
Christe eleyson. Kyrie eleyson.
ijj.

Quo dicto eat sacerdos ad me-
dium altaris : et elevando ma-
nus suas dicat, Gloria in ex-
celsis Deo.

Deinde Celebrans signans se
signo Crucis incipit introitum :
Quo finito junctis manibus al-
ternatim cum ministris dicit :

K YRIE eleïson. Kyrie e-
leïson. Kyrie eleïson.
Christe eleïson. Christe eleï-
son. Christe eleïson. Kyrie
eleïson. Kyrie eleïson. Kyrie
eleïson.

Postea in medio altaris exten-
dens et jungens manus caput-
que aliquantulum inclinans, di-
cit, si dicendum est, Gloria in
excelsis Deo. Et prosequitur
junctis manibus. Cum dicit
Adoramus te, Gratias agimus

SARUM.

BANGOR.

EBOR.

GLORIA in excelsis Deo. Et in terra pax hominibus bonæ voluntatis. Laudamus te, Benedicimus te, Adoramus te, Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe. Domine Deus, agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus, Tu solus Dominus, Tu solus altissimus, Jesu Christe, Cum sancto Spiritu, in gloria Dei Patris, Amen.

His itaque peractis, factoque signaculo crucis in facie sua, vertat se sacerdos ad populum elevatisque aliquantulum brachiis junctisque manibus dicat :

Postea conversus sacerdos ad populum dicat :

DOMINUS vobiscum.

DOMINUS
vobiscum.

DOMINUS vobiscum.

Et chorus respondeat :

ET cum spiritu tuo.

Et iterum revertat sacerdos ad altare et dicat :

OREMUS. Per omnia sæcula sæculorum. Amen.

Deinde dicitur oratio : et si aliqua memoria habenda est, iterum dicat sacerdos, Oremus, ut supra. Et quum sunt plures collectæ dicendæ : tunc omnes o-

OREMUS.

Tunc omnes orationes quæ sequuntur.

Cum collecta. Nota quod una dicitur propter unitatis sacramentum : et tres exemplo Domini qui ter ante passionem orasse legitur : quinque propter

HERFORD.

ROM.

tibi, et Jesu Christe, et Suscipe deprecationem, inclinat caput : et in fine dicens, Cum sancto Spiritu, signat se a fronte ad pectus.

GLORIA in excelsis Deo. Et in terra pax hominibus bonæ voluntatis. Laudamus te, Benedicimus te, Adoramus te, Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe. Domine Deus, agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus, Tu solus Dominus, Tu solus altissimus, Jesu Christe, Cum sancto Spiritu, in gloria Dei Patris, Amen.

His itaque peractis, factoque signaculo crucis in facie sua vertat se sacerdos ad populum elevatisque aliquantulum brachiis junctis et manibus disjungens eas dicat :

Deinde osculatur altare in medio, et versus ad populum, dicit, v̄.

DOMINUS vobiscum.

DOMINUS vobiscum.

R.

ET cum spiritu tuo.

Tunc jungat manus ut prius et revertat se ad altare et iterum disjungendo eas dicat :

Postea dicit,

OREMUS.

OREMUS.

Tunc omnes orationes quæ sequuntur sub uno **Per Dominum** et sub uno **Oremus**, dicantur.

Et Orationes, unam aut plures, ut ordo Officii postulat.

SARUM.

rationes quæ sequuntur sub uno Per Dominum et uno

Oremus dicantur: ita tamen quod septenarium munerum excedere non debent.

Post introitum vero missæ unus ceroferariorum panem vinum et aquam quæ ad Eucharistiæ ministratiōnem disponuntur, deferat: reliquus vero pelvim cum aqua et manutergio portet. Chorum licet ingredi usque ad completorium primæ collectæ.

Incepta vero ultima oratione ante epistolam: subdiaconus per medium chori ad legendum epistolam in pulpitem accedat. Quando epistola legitur duo pueri in superpelliciis facta inclinatione ad altare ante gradum chori in pulpitem per medium chori ad gradale incipendum se preparent, et suum versum cantandum. Dum versus canitur duo de superiori gradu ad Alleluya cantandum cappas sericas se induant. Et ad pulpitem per medium chori accedant. Sequatur Alleluya. Finito Alleluya, sequatur Sequentia.

In fine alleluia, vel sequentiæ, vel tractus diaconus antequam accedat ad evangelium pronuntiandum thurificet medium altaris tantum.

BANGOR.

EBOR.

quinque partitam Domini passionem: septem, ad impetrandum septem dona sancti Spiritus: quem numerum nemo excedere ulla ratione permittitur.

Dum legitur Epistola,

et canitur Gradale,

et Alleluya vel Tractus vel Tropus sedeat cum ministris

usque ad evangelium legendum.

*HERFORD.**ROM.*

Ita tamen quod septenarum
numerum excedere non debet.

Deinde legatur Epistola: su- sequitur Epistola
per lectrinum a subdiacono ad
gradum chori.

Finita epistola dicatur Gradale Graduale,
cum suo versu:

et Alleluja vel Tractus secun-
dum quod tempus exigit.

His finitis diaconus antequam
procedat ad pronuntiandum
evangelium thurificet medium
altaris tantum.

Tractus vel Alleluia cum Versu
aut Sequentia ut tempus pos-
tulat.

His finitis Diaconus deponit li-
brum Evangeliorum super me-
dium altaris et Celebrans be-
nedicit incensum, ut supra:
Deinde Diaconus genuflexus
ante altare, manibus junctis di-
cit:

B

Deinde accipiat textum, scilicet librum Evangeliorum, et humilians se ad sacerdotem stantem coram altari; versa facie ad meridiem ita dicat:

JUBE domne benedicere.

Sacerdos respondeat:

DOMINUS sit in corde tuo et ore tuo ad pronuntiandum sanctum evangelium Dei. In nomine Patris et Filii et Spiritus sancti. Amen.

Et sic procedat diaconus per medium chori ipsum textum super sinistram manum solenniter gestando ad pulpitem accedat, thuribulario et ceroferario precedentibus. Et cum ad locum legendi pervenerint: textum ipsum subdiaconus accipiat; et a sinistris ipsius diaconi quasi oppositus ipsum textum dum evangelium legitur teneat: ceroferariis diacono assistantibus. Et semper legatur evangelium versus aquilonem. Cum autem inceperit evangelium: post Dominus vobiscum faciat signum crucis super librum: deinde in sua fronte, et postea in pectore cum pollice.

Dum petit diaconus benedictionem:

respondeat sacerdos dicens:

DOMINUS aperiat tibi os ad legendum et nobis aures ad intelligendum sanctum evangelium Dei pacis. In nomine Patris etc.

Et diaconus dicat:

DA mihi Domine sermonem rectum et bene sonantem in os meum ut placeant tibi verba mea et omnibus audientibus propter nomen tuum in vitam æternam. Amen.

HERFORD.

ROM.

Deinde accipiat textum scilicet librum evangeliorum: humilians se ad sacerdotem stantem ante altare versa facie, ita dicens:

JUBE domne benedicere.

Sacerdos respondeat:

DOMINUS sit in corde tuo et in labiis tuis ad pronuntiandum evangelium pacis.

Et signet diaconum dicendo:
In nomine Patris etc.

Et sic procedat diaconus ipsum librum super sinistram manum solemniter gestando, ad pulpitum vel ad lectrinum accedat et dicat:

Dominus vobiscum.

Tunc faciendo crucem super librum cum dextro pollice dicat:

SEQUENTIA sancti evangelii vel Initium sancti evangelii.

Et signet seipsum in fronte cum eodem pollice dicens secundum. N.

MUNDA cor meum, ac labia mea, omnipotens Deus, qui labia Isaïæ Prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Postea accipit librum de altari, et rursus genuflexus petit benedictionem a Sacerdote, dicens:

JUBE domne benedicere.

Sacerdos respondet:

DOMINUS sit in corde tuo et in labiis tuis: ut digne et competenter annunties Evangelium suum: in nomine Patris et Filii ✠ et Spiritus sancti. Amen.

Et accepta benedictione, osculatur manum Celebrantis: et cum aliis ministris, incenso et luminaribus, accedens ad locum evangelii stans junctis manibus dicit v̄.

Dominus vobiscum.

R̄. Et cum spiritu tuo.

Et pronuntians:

SEQUENTIA sancti evangelii secundum N sive Initium,

pollice dextra manus signat librum in principio evangelii, quod est lecturus, deinde seipsum in fronte, ore, et pectore:

SARUM.

BANGOR.

EBOR.

Evangelium secundum N.

Finito evangelio,

incipiat sacerdos in medio altaris :

Post lectum evangeli-
um dicat sacerdos se-
crete :

Benedictus qui venit in
nomine Domini.

Postea osculetur tex-
tum.

Statim sacerdos in me-
dio altaris symbolum
fidei incipiat excelsa
voce :

CREDO in unum Deum. Patrem omnipotentem. Factorem
cœli et terræ: visibilium omnium et invisibilium. Et in
unum Dominum Jesum Christum, Filium Dei unigenitum. Et
ex Patre natum ante omnia sæcula. Deum de Deo, lumen de
lumine, Deum verum de Deo vero. Genitum non factum, con-
substantiali Patri: per quem omnia facta sunt. Qui propter
nos homines, et propter nostram salutem descendit de cœlis. Et
incarnatus est de Spiritu sancto ex Maria virgine: et homo fac-
tus est. Crucifixus etiam pro nobis sub Pontio Pilato: passus
et sepultus est. Et resurrexit tertia die secundum scripturas.
Et ascendit in cœlum: sedet ad dexteram Patris. Et iterum
venturus est cum gloria judicare vivos et mortuos: cujus regni
non erit finis. Et in Spiritum sanctum, Dominum et vivifican-
tem: Qui ex Patre Filioque procedit. Qui cum Patre et Filio
simul adoratur et conglorificatur: Qui locutus est per Prophetas.
Et unam sanctam Catholicam et Apostolicam Ecclesiam. Con-
fiteor unum baptisma in remissionem peccatorum. Et expecto
resurrectionem mortuorum. Et vitam venturi sæculi. Amen.

Sequatur :

Post Credo di-
cat sacerdos :

Post conversus sacer-
dos ad populum dicat :

DOMINUS vobis-
cum.

DOMI-
NUS
vobiscum.

DOMINUS vobis-
cum.

HERFORD.

ROM.

deinde legatur evangelium.

Lecto evangelio deosculetur librum :

Et sacerdos stando in medio altaris manibus junctis aliquantulum levatis dicat vel cantet : et jungat manus proseguendo :

CREDO in unum Deum. Patrem omnipotentem. Factorem cœli et terræ: visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de cœlis. Et incarnatus est de Spiritu sancto ex Maria virgine: et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato: passus et sepultus est. Et resurrexit tertia die secundum scripturas. Et ascendit in cœlum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos: Cujus regni non erit finis. Et in Spiritum sanctum, Dominum et vivificantem: Qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur: Qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptismum in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi sæculi. Amen.

Quo finito vertat se sacerdos ad populum et dicat:

DOMINUS vobiscum.

et dum ministri respondent :

GLORIA tibi Domine.

incensat ter librum, postea prosequitur evangelium junctis manibus.

Quo finito Subdiaconus desert librum Sacerdoti, qui osculatur evangelium dicens :

Per Evangelia dicta deleantur nostra delicta.

Deinde Sacerdos incensatur a Diacono.

Deinde ad medium altaris extendens, elevans, et jungens manus, dicit, si dicendum est, et prosequitur junctis manibus :

Deinde osculatur altare, et versus ad populum dicit v̄.

DOMINUS vobiscum.

R. Et cum spiritu tuo.

SARUM.

BANGOR.

EBOR.

Et :

O REMUS.

Deinde dicitur Offertorium.

Et :

O RE-
MUS.

Offertorium.

Reversus dicat :

O REMUS.

Et canat cum suis ministris Offertorium.

Post offertorium vero porrigat diaconus sacerdoti calicem cum patena et sacrificio : et osculetur manum ejus utraque vice. Ipse vero accipiens ab eo calicem : diligenter ponat in loco suo debito super medium altare : et inclinato parumper elevet calicem utraque manu offerens sacrificium Domino, dicendo hanc orationem.

Postea lavet manus et componat hostiam super corporales pannos et dicat :

Oratio.

SUSCIPE sancta Trinitas hanc oblationem quam ego (miser et, Ebor.) indignus peccator offero in honore tuo et beatæ mariæ, et omnium sanctorum tuorum pro peccatis et offensionibus meis : pro salute vivorum et requie (omnium, Sarum.) fidelium defunctorum. In nomine Patris, et Filii, et Spiritus sancti. Amen.

Item calicem cum vino et aqua et dicat :

ACCEPTUM sit omnipotenti Deo, sacrificium istud. In nomine Patris et Filii et Spiritus sancti. Amen.

Dicta oratione

Qua dicta

reponat calicem et cooperiat cum corporalibus : ponatque panem super corporalia decenter ante calicem vinum et aquam continentem, et osculetur pate-

HERFORD.

ROM.

OREMUS.

Deinde dicat Offertorium.

Quo dicto ministret ea quæ necessaria sunt sacramento: scilicet panem, vinum et aquam in calicem infundens: benedictione aquæ prius a sacerdote petita hoc modo:

BENEDICITE.

Sacerdote sic dicente:

DOMINUS. Ab ipso sis benedicta, de cujus latere exivit sanguis et aqua. In nomine Patris. etc. Amen.

Et postea sumat patenam cum hostia et ponat super calicem et tenens calicem in manibus suis dicat devote:

SUSCIPE sancta Trinitas hanc oblationem quam tibi offero in memoriam passionis Domini nostri Jesu Christi et præsta ut in conspectu tuo tibi placens ascendat et meam et omnium fidelium salutem operetur æternam per Christum.

Qua dicta reponat calicem et cooperiat eam cum corporalibus: ponatque panem super corporalia decenter ante calicem vinum et aquam continentem et oscu-

Postea dicit:

OREMUS.

Et Offertorium.

Quo dicto, Diaconus porrigit Celebranti patenam cum Hostia: quam offerens, dicit:

SUSCIPE sancte Pater, omnipotens æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

Deinde faciens Crucem cum eadem patena, deponit Hostiam super corporale. Diaconus ministrat vinum, subdiaconus aquam in calice: et a-

SARUM.**BANGOR.****EBOR.**

nam et reponat eam a dextris super altare sub corporalibus parum cooperiendo.

HERFORD.

letur patenam: et reponat eam a dextris super altare sub corporalibus parum cooperiendo.

ROM.

quam miscendam in Calice sacerdos benedicit, ✠ dicens:

DEUS, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

Postea accipit Calicem, et offert, dicens:

OFFERIMUS tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Deinde facit signum Crucis cum Calice, et illum ponit super corporale, et palla cooperit; tum junctis manibus super altare aliquantulum inclinatus dicit:

IN spiritu humilitatis, et in animo contrito suscipiamur a te Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Erectus expandit manus, easque in altum porrectas jungens, elevatis ad cælum oculis, et statim dimissis, dicit:

Hoc peracto accipiat thuribulum a diacono et thurificet sacrificium. Et dum thurificat dicat :

DIRIGATUR Domine ad te oratio mea, sicut incensum in conspectu tuo.

HERFORD.

ROM.

VENI sanctificator, omnipotens æternæ Deus :
benedicit oblata, proseguendo,
et bene ✠ dic hoc sacrificium
tuo sancto nomini præparatum.
Postea benedicit incensum di-
cens :

PER intercessionem beati
Michaelis Archangelistan-
tis a dextris altaris incensi, et
omnium electorum suorum in-
censum istud dignetur Domi-
nus bene ✠ dicere, et in odo-
rem suavitatis accipere. Per
Christum Dominum nostrum.
Amen.

Et accepto thuribulo a Diacono,
incensat oblata, dicens :

INCENSUM istud a te be-
nedictum, ascendat ad te
Domine, et descendat super
nos misericordia tua.

Deinde incensat altare dicens :
Ps. 140.

DIRIGATUR, Domine, o-
ratio mea sicut incensum
in conspecto tuo : elevatio ma-
nuum mearum sacrificium ves-
pertinum. Pone, Domine, cus-
todiam ori meo, et ostium cir-
cumstantiæ labiis meis : ut non
declinet cor meum in verba ma-
litiae, ad excusandas excusa-
tiones in peccatis.

Dum reddit thuribulum Dia-
cono, dicit :

ACCENDAT in nobis Do-
minus ignem sui amoris,
et flammam æternæ charitatis.
Amen.

SARUM.

BANGOR.

EBOR.

Postea thurificetur ipse
sacerdos ab ipso diaco-
no: Et subdiaconus
deferat ei textum de-
osculandum: deinde
acolitus thurificet cho-
rum.

His itaque peractis: eat sacerdos ad dex-
trum cornu altaris et abluat manus di-
cens:

Interim lavet manus et
dicat:

LAVABO inter in-
nocentes manus
meas: et circumdabo
altare tuum Domine.

Et hymnum:

VENI creator spi-
ritus, mentes tu-
orum.

MUNDA me Domine ab omni in-
quinamento mentis et corporis:
ut possim mundatus implere opus sanc-
tum Domini.

Deinde revertat se et
stans ante altare incli-
natoque capite et cor-
pore junctis manibus
dicat orationem:

Ablutis mani-
bus sacerdos
revertat se ad
altare. Deinde
inclinato ca-
pite et corpore
junctis mani-
bus dicat:

Postea ante medium
altaris inclinatus dicat:

IN spiritu humilitatis et in animo contrito suscipiamur Domine
a te: et sic fiat sacrificium nostrum (in conspectu tuo: Sa-
rum) ut a te suscipiatur hodie, et placeat tibi Domine Deus.
(meus. Ebor.)

HERFORD.

ROM.

Postea incensatur Sacerdos a Diacono, deinde alii per ordinem.

Et postea eat ad abluendum manus suas. Et in eundo dicat totum hymnum :

Interim sacerdos lavat manus dicens : Ps. 25.

LAVABO inter innocentes manus meas. etc: usque in finem: Cum Gloria Patri et Sicut erat.

VENI creator. excepto versu Dudum sacrata. Cum versu Emitte spiritum tuum, et creabuntur. Et renovabis faciem terræ.

Oratio.

URE igne sancti spiritus renes nostros et cor nostrum Domine, ut tibi casto corpore serviamus et mundo corpore placeamus. Per Christum Dominum nostrum.

Postea revertatur in medium altaris stando et inclinando se ad altare conjunctis manibus et dicat :

Deinde aliquantulum inclinat in medio altaris, junctis manibus super eo, dicit :

IN spiritu humilitatis et animo contrito suscipiamur a te Domine: et sic fiat sacrificium nostrum ut a te suscipiatur hodie, et placeat tibi Domine Deus.

SUSCIPE, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honore beatæ Mariæ

SARUM.

BANGOR.

EBOR.

Et erigens se deosculetur altare a dextris sacrificii : et dans benedictionem ultra sacrificium, postea signet se, dicens :

Et inclinando et ingrediendo osculetur altare et signet sacrificium dicendo :

SIT signatum ✙ ordinatum ✙ et sanctificatum ✙ hoc sacrificium nostrum.

IN nomine Patris et Filii et Spiritus sancti. Amen.

Deinde vertat se sacerdos ad populum, et tacita voce dicat :

ORATE fratres et sorores pro me : ut meum pariterque vestrum acceptum (aptum, Bangor.) sit Domino Deo (nostro, Bangor.) sacrificium.

Post versus ad populum dicat :

ORATE fratres et sorores pro me peccatore ut meum pariterque vestrum Domino Deo acceptum sit sacrificium.

Responsio cleri privati : Responsio cleri :

SPIRITUS sancti gratia illuminet cor tuum et labia tua, et accipiat Dominus digne hoc sacrificium laudis de manibus tuis pro peccatis et offensionibus nostris.

Chorus secrete respondeat :

EXAUDIAT te Dominus in die tribulationis : usque Memor sit omnis sacrificii tui.

HERFORD.

ROM.

Tunc erigat se et osculetur altare in dextra parte calicis. Deinde teneat manus suas junctas supra calicem et dicat :

VENI Sanctificator omnipotens et Domine deus.

Tunc signet calicem dicens :

BENE ✚ DIC et sanctifica hoc sacrificium quod tibi est præparatum.

Et signet seipsum :

IN nomine Patris et Filii et Spiritus sancti. Amen.

Deinde vertat se ad populum et dicat :

ORATE fratres ad Dominum ut meum pariter et vestrum in conspectu Domini acceptum sit sacrificium.

semper virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Postea osculatur altare, et versus ad populum,

extendens et jungens manus, voce paululum elevata, dicit :

ORATE fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Minister, seu circumstantes respondent :

SUSCIPIAT Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ

SARUM.

BANGOR.

EBOR.

Et reversus ad altare sacerdos : secretas orationes dicat juxta numerum antedictarum et ordinem ante epistolam ita incipiens :

OREMUS.

Quibus finitis dicat sacerdos aperta voce

PER omnia sæcula sæculorum.

Manibus non levatis donec dicitur Sursum corda.

Hoc modo incipiantur omnes præfationes ad missam per totum annum tam in feriis quam in festis :

PER omnia sæcula sæculorum. Amen. Dominus vobiscum. Et cum spiritu tuo. Sursum corda. Habemus ad Dominum. Gratias agamus Domino Deo nostro. Dignum et justum est.

Hæc præfatio est quotidiana.

ita dicens :

ORE-
MUS.

Et cum pervenerit ad ultimum Perdominum dicat usque ad Per omnia sæcula sæculorum quod aperta voce incipiat legere sive cantare.

Post versus ad altare dicat secretas : et concludat :

PER Dominum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus.

Et dicat :

PER omnia sæcula sæculorum.

Cum alta voce :

Et sequatur præfatio.

Præfatio communis.

PER omnia sæcula sæculorum. Dominus vobiscum. Sursum corda. Gratias agamus Domino Deo nostro.

HERFORD.

ROM.

Tunc reversus ad altare secrete dicat: **Oremus.** Deinde dicat sub silentio secretas eodem modo et ordine quo collectæ dictæ fuerunt ante epistolam.

Quibus dictis,

sanctæ.

Sacerdos submissa voce dicit **Amen.**

Deinde, manibus extensis, absolute sine **Oremus** subjungit Orationes secretas.

Quibus finitis, cum pervenerit ad conclusionem, clara voce dicit:

PER omnia sæcula sæculorum.

ponat manus super altare et dicat præfationem.

Ad dicendam vel cantandam præfationem erigat se sacerdos honeste et ponat manus super altare ex utraque parte calicis et dicat hoc modo:

PER omnia sæcula sæculorum. Amen. Dominus vobiscum. Et cum spiritu tuo. Sursum corda. Habemus ad Dominum. Gratias agamus Domino Deo nostro. Dignum et justum est.

Cum Præfatione. Præfatio incipitur ambabus manibus positus hinc inde super altare: quas aliquantulum elevat, cum dicit Sursum corda.

Sequens Præfatio dicitur per annum in omnibus Festis et Feriis quæ propriam non habent:

SARUM.

BANGOR.

EBOR.

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere. Domine sancte, Pater omnipotens, æterne Deus: per Christum Dominum nostrum. Per quem Majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli, cœlorumque virtutes ac beata seraphin socia exultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes:

Sequitur Sanctus. Dum sacerdos dicit Sanctus, sanctus, erigat parumper brachia sua et jungat manus suas, usque ad hæc verba In nomine Domini: tunc semper signet se in facie sua.

SANCTUS, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua: osanna in excelsis. Benedictus qui venit in nomine Domini: osanna in excelsis.

Deinde confestim manibus junctis et oculis elevatis incipiat Te igitur clementissime Pater: corpore inclinato donec dixerit. Ac petimus.

HERFORD.

ROM.

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere. Domine sancte, Pater omnipotens, æterne Deus: per Christum Dominum nostrum. Per quem Majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli, cœlorumque virtutes ac beata seraphin socia exultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes:

Tunc sacerdos elevans aliquantulum brachia junctis manibus dicat: Sanctus, et signet seipsum dicens, Benedictus qui venit in nomine Domini.

Sacerdos inclinatus dicit: Sanctus. Et cum dicit Benedictus qui venit, signum Crucis sibi producit a fronte ad pectus.

SANCTUS, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua: osanna (Hosanna, Rom.) in excelsis. Benedictus qui venit in nomine Domini: osanna (Hosanna, Rom.) in excelsis.

Postea sacerdos adorans crucifixum dicat:

ADORAMUS te Christe et benedicimus tibi, quia per sanctam crucem tuam redemisti mundum. Miserere nobis qui passus es pro nobis.

Canon Missæ.

SARUM.

BANGOR.

EBOR.

Junctis manibus sacerdos inclinet se dicens :



TE igitur clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum supplices rogamus ac petimus :
(Hic, Sarum et Bangor.) erigens se (sacerdos, Ebor.) osculetur altare a dextris sacrificii dicens :

UTI accepta habeas et benedicas hæc ✠ dona, hæc ✠ munera, hæc ✠ sancta sacrificia illibata :

Factis signaculis super calicem elevet manus suas ita dicens :

Finitis his tribus signaculis super calicem, elevet manus suas, dicens :

Hic elevet manus dicens :

IMPRIMIS (In primis, Bangor et Ebor.) quæ tibi offerimus pro ecclesia tua sancta catholica : quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum una cum famulo tuo papa nostro N. et antistite nostro N. (id est proprio episcopo tantum : Sarum.) et rege nostro N. (et dicuntur nominatim. Sarum.) et omnibus orthodoxis atque catholicæ et apostolicæ fidei cultoribus.

Hic oret pro vivis :

Hic oret cogitando pro vivis :

Hic oret pro vivis :

MEMENTO, Domine, famulorum famularumque tuarum N. (et N. Sarum.) et omnium circumstantium (atque omnium fidelium Christianorum, Bangor. et Ebor.) quorum tibi fides cognita est et nota devotio : pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus, pro redemptione animarum suarum : pro spe salutis et incolumitatis suæ : tibi que reddunt vota sua æterno Deo, vivo et vero.

Canon Missae.

HERFORD.

Hic inclinet se sacerdos ad altare junctis manibus dicendo :



E igitur clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum supplices rogamus ac petimus :

Hic osculetur altare et erigat se dicendo :

UTI accepta habeas et benedicas :

Signet calicem ter :

Jungit manus deinde signat ter super oblata :

hæc ✙ dona, hæc ✙ munera, hæc ✙ sancta sacrificia illibata :

Tunc erigat sursum brachia et dicat :

Extensis manibus prosequitur :

IN primis quæ (quod, Herf.) tibi offerimus pro Ecclesia tua sancta catholica : quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum : una cum famulo tuo papa nostro N. et antistite nostro N. (et rege nostro N. Herf.) et omnibus orthodoxis atque catholicæ et apostolicæ fidei cultoribus.

Commemoratio pro vivis.

MEMENTO, Domine, famulorum famularumque tuarum, (N. et N. Rom.)

Hic oret pro vivis in corde suo et postea dicat :

Jungit manus, orat aliquantulum pro quibus orare intendit : deinde manibus extensis prosequitur :

SARUM.

BANGOR.

EBOR.

Sequitur infra
canonem.

COMMUNICANTES, et memoriam venerantes: In primis (Imprimis, Sar.) gloriosæ semper virginis Mariæ, genitricis Dei et Domini nostri Jesu Christi: Sed et beatorum Apostolorum ac Martyrum tuorum, Petri, (et, Sar.) Pauli, Andrea, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi: Lini, Cleti, Clementis, Sixti, Cornelii, Cypriani, Laurentii, Grisogoni, Joannis et Pauli, Cosmæ et Damiani: Et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

Hic respiciat sacerdos Hic respiciat hostiam cum veneratione hostiam cum magna dicens: veneratione dicens:

HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Hic iterum respiciat hostiam dicens: Supra calicem:

QUAM oblationem tu Deus omnipotens in omnibus quæsumus.

bene ✠ dictam, adscrip ✠ tam, ra ✠ tam, rationabilem acceptabilemque facere digneris, ut nobis

cor ✠ pus et san ✠ guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Hic erigat sacerdos manus et conjungat: (et, Sar.) postea tergat digitos et elevet hostiam dicens:

HERFORD.

ROM.

ET omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ: tibi que reddunt vota sua æterno Deo, vivo et vero.

Infra actionem.

COMMUNICANTES, et memoriam venerantes: In primis gloriosæ semper virginis Mariæ, genetricis Dei et Domini nostri Jesu Christi: Sed et beatorum Apostolorum ac Martyrum tuorum, Petri, (et, Rom.) Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi: Lini, Cleti, Clementis, Xysti, (Sixti, Herf.) Cornelii, Cypriani, Laurentii, Chrysogoni, (Grisogoni, Herf.) Joannis et Pauli, Cosmæ et Damiani: Et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. (Jungit manus. Rom.) Per eundem Christum Dominum nostrum. Amen.

Hic inclinet se parum versus Tenens manus expansas super hostiam dicens: Oblata, dicit:

HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. (Jungit manus. Rom.) Per Christum Dominum nostrum. Amen.

QUAM oblationem tu Deus in omnibus, quæsumus,

Hic faciat tres cruces supra calicem Signat ter super Oblata: licem dicendo:

bene ✠ dictam, adscrip ✠ tam, ra ✠ tam, rationabilem acceptabilemque facere digneris: ut nobis

Hic faciat crucem super hostiam Signat semel super Hostiam, et dicens, semel super Calicem,

cor ✠ pus (Hic faciat crucem super calicem, Herf.) et san ✠ guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Hic sumat sursum hostiam et dicat:

Canon Missæ.

SARUM.

BANGOR.

EBOR.

QUI pridie quam pateretur accepit panem in sanctas ac venerabiles manus suas : et elevatis oculis in cœlum,

Hic elevet oculos suos

ad te Deum Patrem suum omnipotentem,

Hic inclinet se et postea elevet (hostiam,

Bangor.) paululum dicens :

tibi gratias agens bene ✚ dixit, (ac, Ebor.) fregit :

Hic tangat hostiam dicens :

deditque discipulis suis dicens : Accipite et manducate ex hoc omnes.

Hæc sunt ver-
ba consecra-
tionis :

HOC est enim Cor-
pus meum.

HOC est
enim

HOC est enim Cor-
pus meum.

Corpus meum.

Et debent ista verba proferri cum uno spiritu et sub una prolatione, nulla pausatione interposita. Post hæc verba (inclinet se sacerdos ad hostiam et, Bangor.) elevet eam supra frontem, ut possit a populo videri : et reverenter illud, (eam, Bangor.) reponat ante calicem in modum crucis per eandem factæ. Et tunc discooperiat calicem et teneat inter manus suas non disjungendo pollicem ab indice : nisi dum facit benedictiones tantum, ita dicens :

Hic discooperiat calicem, et teneat inter manus suas non disjungendo pollicem ab indice :

SIMILI modo posteaquam cœnatum est,

HERFORD.

ROM.

QUI pridie quam pateretur (accipit Hostiam. Rom.) accepit panem in sanctas ac venerabiles manus suas :
 Erigat oculos sursum : Elevat oculos ad cœlum :
 et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem, tibi gratias agens,
 signet hostiam : signat super Hostiam :
 bene ✠ dixit, (ac, Herf.) fregit, deditque discipulis suis, dicens,
 Accipite et manducate ex hoc omnes.

Inclinet se ad hostiam, et distincte dicat :

Tenens ambabus manibus Hostiam inter indices et pollices, profert verba Consecrationis secrete, distincte, et attente :

HOC est enim Corpus meum.

HOC est enim Corpus meum.

Et debent ista verba proferri tam sub uno spiritu quam sub una prolatione, nulla pausatione interposita. Tunc elevet corpus Christi in altum ut videatur ab omnibus. Nec nimis diu teneat elevatum : sed statim reponat illud in locum suum. Nec aliquo modo corpus Christi osculetur : nec ab aliqua parte corpus Christi tangi debet : nisi tantum digitis ad hoc specialiter consecratis. Et ex tunc illos digitos cum quibus levavit corpus Christi teneat junctos usque ad ablutionem nisi cum necesse fuerit. Post hæc cum aliis digitis discooperiat calicem, et teneat eum per medium et dicat :

Prolatis verbis Consecrationis, statim Hostiam consecratam genuflexus adorat : surgit, ostendit populo, reponit super Corporale, iterum adorat : et non disjungit pollices et indices, nisi quando Hostia tractanda est, usque ad ablutionem digitorum. Tunc detecto Calice, dicit :

SIMILI modo posteaquam cœnatum est,

SIMILI modo posteaquam cœnatum est,
 Ambabus manibus accipit Calicem,

SARUM.

BANGOR.

EBOR.

accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas: item tibi, Hic inclinet se dicens gratias agens,

bene ✠ dixit, deditque discipulis suis, dicens. Accipite et bibite ex eo omnes.

Hic elevet sacerdos parumper calicem ita dicens:

HIC est enim calix sanguinis mei novi et æterni testamenti: mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum.

Hic elevet calicem dicens:

Hic elevet calicem usque ad pectus vel ultra caput dicens:

Hic elevet calicem usque ad caput dicens:

HÆC quotiescumque feceritis, in mei memoriam facietis.

Hic reponat calicem et elevet brachia Deponat calicem: in modum crucis junctis digitis usque ad hæc verba de tuis donis:

UNDE et memores, Domine, nos servi tui, (tui servi, Bangor. et Ebor.) sed et plebs tua sancta, ejusdem Christi Filii tui Domini Dei nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cælos gloriosæ ascensionis, offerimus præclaræ Majestati tuæ de tuis donis ac datis,

HOSTIAM pu ✠ ram, hostiam sanc ✠ tam, hostiam imma ✠ culatam: panem sanc ✠ tum vitæ æternæ, et ca ✠ licem salutis perpetuæ.

Hic respiciat sacrificium dicens:

HERFORD.

ROM.

accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas : (erigat sursum oculos dicens, Herf.) item tibi gratias agens,

signet calicem dicens :

sinistra tenens Calicem, dextera signat super eum,

bene ✠ dixit, deditque (dedit, Herf.) discipulis suis, dicens, Accipite et bibite ex eo omnes.

Elevet aliquantulum calicem et aperte dicat :

Profert verba Consecrationis secrete super Calicem, tenens illum parum elevatum.

HIC est enim calix sanguinis mei, novi et æterni testamenti : mysterium fidei : qui pro vobis et pro multis effundetur in remissionem peccatorum.

Tunc elevet calicem in altum ut videatur ab omnibus et statim reponat calicem in locum suum et cooperiendo eum dicat :

Prolatis verbis Consecrationis, deponit Calicem super Corporale, et dicens secrete :

HÆC quotiescumque feceritis, in mei memoriam facietis.

Tunc extendat brachia sua in modum crucifixi et dicat :

Genuflexus adorat, surgit, ostendit populo, deponit, cooperit, et iterum adorat. Deinde disjunctis manibus dicit :

UNDE et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini Dei nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis, (Tunc teneat brachia ut prius et dicat, Herf.) offerimus præclaræ Majestati tuæ de tuis donis ac datis, signet calicem ter :

jungit manus, et signat ter super Hostiam et Calicem simul,

HOSTIAM ✠ puram, hostiam ✠ sanctam, hostiam ✠ immaculatam.

signet solum corpus :

signat semel super Hostiam, et semel super Calicem :

PANEM ✠ sanctum vitæ æternæ, (signet calicem, Herf.) et calicem (✠ Rom.) salutis perpetuæ.

Tunc erigat brachia sua ut prius et dicat :

Extensis manibus prosequitur :

SARUM.

BANGOR.

EBOR.

SUPRA quæ propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justî Abel, et sacrificium Patriarchæ nostrî Abrahæ: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Hic sacerdos corpore inclinato et cancellatis manibus dicat:

Hic corpore inclinato et cancellatis manibus dicat:

SUPPLICES te rogamus, omnipotens Deus: jube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ: ut quotquot,

Hic erigens se osculetur altare a dextris sacrificiî dicens:

Osculetur altare a dextris sacrificiî:

ex hac altaris participatione, sacrosanctum Filii tui cor ✠ pus et san ✠ guinem sumpserimus:

omni (hic signet se in faciem dicens, Sar.) bene ✠ dictione cœlesti et gratia repleamur. Per eundem (Christum, Sar. et Bangor.) Dominum nostrum. (Amen. Sar.)

Hic oret pro mortuis:

Hic oret cogitando promortuis dicens hoc modo:

Hic oret pro mortuis:

MEMENTO etiam, Domine, (animarum, Sar.) famulorum famularumque tuarum (N. et N. Sar. et Bangor.) (N. Ebor.) qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

IPSIS Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

HERFORD.

ROM.

SUPRA quæ propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Tunc cancellatis brachiis in mo- Profunde inclinatus junctis ma-
dum crucis inclinat se devote nibus, et super altare positis,
sacerdos ad altare dicendo: dicit:

SUPPLICES te rogamus, omnipotens Deus: jube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ: ut quotquot,
Erigat se, et osculetur altare Osculatur altare:
dicendo:

ex hac altaris participatione, sacrosanctum Filii tui,

Signet corpus,

COR ✠ PUS,

signet calicem,

et sanguis ✠ nem sumpserimus,

signet seipsum,

omni bene ✠ dictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

jungit manus, et signat semel
super Hostiam, et semel super
Calicem,

COR ✠ PUS et san ✠ gui-
nem sumpserimus,
seipsum signat,

Erigat brachia et dicat:

Commemoratio pro defunctis.

MEMENTO etiam, Domine, famulorum famularumque tuarum (N. et N. Rom.) qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

Hic oret pro defunctis in corde
suo et postea dicat:

Jungit manus, orat aliquan-
tulum pro iis defunctis, pro
quibus orare intendit, deinde
extensis manibus prosequitur:

IPSIS Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

SARUM.

BANGOR.

EBOR.

Hic percutiat pectus suum (semel, Sar. et Bangor.) dicens :

NOBIS quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus : cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et (cum, Sarum. et Ebor.) omnibus Sanctis tuis : intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

Hic discooperiat calicem dicens :

PER quem hæc omnia Domine, semper bona creas,

Hic sacerdos ter signet calicem dicens : Hic signet ter calicem coopertum dicens :

SANCTI ✝ FICAS, vivi ✝ ficas, bene ✝ dicis, et præstas nobis.

Hic sacerdos discooperiat calicem et faciat signaculum crucis cum hostia quinquies : primo ultra calicem ex utraque parte, secundo calici æquale, tertio infra calicem, quarto sicut primo, quinto ante calicem :

PER ip ✝ sum, et cum ip ✝ so, et in ip ✝ so

est tibi Deo Patri omnipo ✝ tenti in unitate Spiritus ✝ sancti omnis honor et gloria.

Hic cooperiat sacerdos calicem et teneat manus suas super altare usque dum dicitur Paternoster ita dicens :

HERFORD.

ROM.

Hic tundat pectus dicendo :

Manu dextera percutit sibi pectus, elata parum voce dicens :

NOBIS quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus : cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et (cum, Herford.) omnibus Sanctis tuis : intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. (Jungit manus. Rom.) Per Christum Dominum nostrum. (Amen. Herf.)

PER quem hæc omnia, Domine, semper bona creas,

Faciat signacula ter dicendo : Signat ter super Hostiam et Calicem simul, dicens :

SANCTI ✠ FICAS, vivi ✠ ficas, bene ✠ dicis, et præstas nobis.

Tunc detegat calicem et teneat eum cum sinistra manu : et signet eum quater cum corpore Christi hoc modo. Primo faciat largam crucem supra calicem dicendo :

PER ✠ ipsum : æqualem calici : et cum ✠ ipso : Infra calicem : et in ✠ ipso : Iterum largam ut primo : est tibi Deo ✠ Patri omnipotenti, Ante calicem, in unitate Spiritus ✠ sancti omnis honor et gloria.

Tunc reponat corpus in locum suum et cooperiat calicem : et ponat manus super altare et dicat :

Discooperit Calicem, genuflectit, accipit Sacramentum dextera, tenens sinistra Calicem : signat cum Hostia ter a labio ad labium Calicis, dicens :

PER ip ✠ sum, et cum ip ✠ so, et in ip ✠ so, Bis signat inter Calicem et pectus, est tibi Deo Patri ✠ omnipotenti, in unitate Spiritus ✠ sancti, Elevans parum Calicem cum Hostia, dicit : omnis honor et gloria.

Reponit Hostiam, cooperit Calicem, genuflectit, surgit, et dicit :

SARUM.

BANGOR.

EBOR.

PER omnia sæcula sæculorum. (Amen. Sarum. Oremus. Bangor. et Ebor.) Præceptis salutaribus moniti et divina institutione formati audemus dicere:

Hic accipiat diaconus patenam, eamque a dextris sacerdotis extento brachio in altum usque Da propitius discoopertam teneat. Hic elevet manus sacerdos dicens.

PATER noster, qui es in cœlis: Sanctificetur nomen tuum: Adveniat regnum tuum: Fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. (Chorus respondeat, Sar.) Sed libera nos a malo.

Sacerdos privatim: Sacerdos dicat:

A MEN.

A MEN.
et statim:

A MEN.

LIBERA nos, quæsumus Domine, ab omnibus malis, præteritis, præsentibus et futuris: et intercedente (pro nobis, Ebor.) beata et gloriosa semper (semperque, Sar.) virgine Dei genetrice Maria, et beatis Apostolis tuis Petro et Paulo atque Andrea cum omnibus Sanctis, (tuis, Bangor.)

Hic committat diaconus patenam sacerdoti deosculans manum ejus: et sacerdos deosculetur patenam: postea ponat ad sinistrum oculum: deinde ad dexterum: postea faciat crucem cum patena ultra caput: et tunc reponat eam in locum suum dicens:

DA propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni

HERFORD.

ROM.

PER omnia sæcula sæculorum. Amen. Oremus. Præceptis salutaribus moniti, et divina institutione formati audemus dicere:

Hic sacerdos elevet sursum brachia sua: Extendit manus:

PATER noster, qui es in cœlis: Sanctificetur nomen tuum: Adveniat regnum tuum: Fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. Sed libera nos a malo.

Sacerdos secrete dicit:

A MEN.

A MEN.

Deinde accipit patenam inter indicem et medium digitos, et dicit:

LIBERA nos, quæsumus Domine, ab omnibus malis, præteritis, præsentibus et futuris: et intercedente (pro nobis, Herford.) beata et gloriosa semper virgine Dei genitrice Maria, et (cum, Rom.) beatis Apostolis tuis Petro et Paulo atque Andree cum (et, Rom.) omnibus Sanctis,

Tunc sumat patenam cum dextera manu, et tangat ambos oculos suos cum ea et osculetur eam dicendo: Signat se cum patena a fronte ad pectus, et eam osculatur:

DA propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, (signet se cum ea et osculetur eam iterum

D

SARUM.

BANGOR.

EBOR.

perturbatione securi.

Hic discooperiat calicem, et sumat corpus cum inclinatione, transponens in concavitate calicis, retinendo inter pollices et indices, et frangat in tres partes, (prima fractio, Bangor.) dum dicitur :

PER eumdem Dominum nostrum Jesum Christum Filium tuum.

secunda fractio :

secunda fractio :

QUI tecum vivit et regnat in unitate Spiritus sancti Deus.

Hic teneat duas fracturas in sinistra manu : et tertiam fracturam in dextera manu in summitate calicis ita dicens aperta voce :

PER omnia sæcula sæculorum.
Amen.

PER omnia sæcula
sæculorum.
Hic faciat ter signum
crucis dicens :

PAX Do † mini sit sem † per vo † biscum.

Chorus respondeat :

Chorus respondeat aperta voce.

ET cum spiritu tuo.

HERFORD.

ROM.

dicendo, Herford.) et a peccato simus semper liberi, et ab omni perturbatione securi.

Tunc reponat patenam super altare, et discooperto calice, summat corpus Christi reverenter in manibus suis, et supra calicem frangat illum per medium dicendo :

PER eundem Dominum nostrum Jesum Christum Filium tuum.

Et illam partem in dextera manu frangat per medium dicendo :

Submittit Patenam Hostiæ, discooperit Calicem, genuflectit, surgit, accipit Hostiam, frangit eam super Calicem, per medium, dicens :

Partem, quæ in dextera est, ponit super Patenam. Deinde ex parte, quæ in sinistra remansit, frangit particulam, dicens :

QUI tecum vivit et regnat in unitate Spiritus sancti Deus.

Remaneant duæ partes in sinistra manu : et tertia in dextera et dicat :

Aliam mediani partem cum ipsa sinistra ponit super Patenam, et dextera tenens particulam super Calicem, sinistra Calicem, dicit :

PER omnia sæcula sæculorum. Amen.

Deinde cum parte hostiæ quam tenet in manu dextera fiant tres cruces supra calicem dicendo :

PER omnia sæcula sæculorum. *R.* Amen.

Cum ipsa particula signat ter super Calicem, dicens :

PAX ✠ Domini sit ✠ semper vobis ✠ cum.

ET cum spiritu tuo.

R.

ET cum spiritu tuo.

Particulam ipsam immittit in Calicem, dicens secrete :

HÆC commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu

SARUM.

BANGOR.

EBOR.

Ad Agnus Dei dicendum accedant diaconus et subdiaconus ad sacerdotem uterque a dextris: diaconus propior, subdiaconus remotior et dicant privatim:

AGNUS Dei, qui tollis peccata mundi, miserere nobis.

AGNUS Dei, qui tollis peccata mundi, miserere nobis.

AGNUS Dei, qui tollis peccata mundi, dona nobis pacem.

Hic cruce signando deponat dictam tertiam partem hostiæ in sacramento sanguinis (in sanguine, Bangor.) sic dicendo:

Hic deponat tertiam partem hostiæ in sanguine dicens:

HÆC sacrosancta commixtio corporis et sanguinis Domini nostri Jesu Christi fiat mihi (nobis, Ebor.) et omnibus (omnibusque, Sar.) sumentibus salus mentis et corporis: et ad vitam æternam (promerendam et, Sar. et Bangor.) capescendam præparatio salutaris.

PER eundem Christum Dominum nostrum. Amen.

PER eundem Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit.

Antequam pax detur dicat sacerdos:

DOMINE sancte Pater omnipotens æterne Deus: da mihi hoc sacrosanctum corpus et sanguinem Filii tui Domini nostri Jesu Christi ita digne sumere: ut merear per hoc remissionem omnium peccatorum meorum accipere et tuo Sancto Spiritu repleri, et pacem tuam habere. Quia tu es Deus (solus, Bangor.) et non est alius

HERFORD.

ROM.

Ad Agnus Dei dicendum accedat diaconus et subdiaconus ad sacerdotem uterque a dextris: diaconus propior et subdiaconus remotior: et dicant privatim:

A GNUS Dei, qui tollis peccata mundi, miserere nobis.

A GNUS Dei, qui tollis peccata mundi, miserere nobis.

A GNUS Dei, qui tollis peccata mundi, dona nobis pacem.

Tunc partem quam tenet in dextera manu ponat in calice dicendo:

HÆC sacrosancta commixtio corporis et sanguinis Domini nostri Jesu Christi fiat mihi et omnibus summentibus salus mentis et corporis: et ad vitam æternam promerendam et capescendam præparatio salutaris. Per eundem Christum. etc.

Oratio.

Deinde junctis manibus super altare, inclinatus dicit sequentes Orationes:

DOMINE Jesu Christe, qui dixisti Apostolis tuis: pacem meam do vobis, pacem relinquo vobis: (Pacem relinquo vobis, pacem meam do vobis, Rom.) ne respicias peccata mea, sed fidem Ecclesiæ tuæ: eamque secundum voluntatem tuam pacificare et coadunare dignare: (digneris. Rom.) Qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

Christi, fiat accipientibus nobis in vitam æternam, Amen.

Cooperit Calicem, genuflectit, surgit, et inclinatus Sacramento, junctis manibus, et ter peccatus percutiens, dicit:

SARUM.

BANGOR.

EBOR.

præter te: cujus regnum gloriosum permanet in sæcula sæculorum. Amen.

Hic osculetur sacerdos corporalia in dextera parte et summitatem calicis, et postea diaconum dicens:

PAX tibi et ecclesie.

PAX tibi et ecclesie Dei.

Hic detur osculum pacis dicendo:

HABETE vinclum pacis et caritatis ut apti sitis sacrosanctis mysteriis Dei.

Responsio:

Responsio diaconi:

ET cum spiritu tuo.

ET cum spiritu tuo.

Diaconus a dextris sacerdotis ab eo pacem recipiat et subdiacono porrigat: deinde ad gradum chori ipse diaconus pacem portet rectoribus chori: et ipsi pacem choro portent uterque suæ parti incipiens a majoribus. Post pacem datam dicat sacerdos orationes sequentes privatim antequam se communicet: tenendo hostiam duabus manibus:

Hic inclinet se sacerdos dicens orationes sequentes antequam communicet tenendo hostiam duabus manibus:

OREMUS.

DEUS Pater, fons et origo totius bonitatis, qui ductus misericordia Unigenitum tuum pro nobis ad infima mundi descendere et carnem sumere voluisti: quam ego indignus hic in manibus meis teneo:

Hic inclinet se sacerdos ad hostiam dicens:

TE adoro, te glorifico, te tota cordis (ac mentis meæ, Bangor.) intentione laudo et precor: ut nos famulos tuos non deseras: sed peccata nostra dimittas: quatenus tibi soli Deo vivo et vero puro corde ac, (et, Bangor.) casto

DOMINE sancte Pater omnipotens æterne Deus da nobis hoc corpus et sanguinem Filii tui Domini Dei nostri Jesu Christi ita sumere ut mereamur per hoc remissionem peccatorum nostrorum accipere et tuo sancto Spiritu repleri: quia tu es Deus et præter te non est alius nisi tu solus.

HERFORD.

ROM.

Tunc offerat pacem : sed primo osculetur calicem : deinde altare dicendo :

HABETE vinculum caritatis et pacis ut apti sitis sacris mysteriis Dei.

Si danda est pax, osculatur altare, et dans pacem, dicit :

PAX tecum.

Et osculando ministrum dicat : R̃.

PAX Christi et sanctæ ecclesiæ tibi et cunctis ecclesiæ filiis.

ET cum spiritu tuo.

Oratio.

DOMINE sancte Pater omnipotens æterne Deus, da mihi hoc sacrosanctum corpus et sanguinem Filii tui ita digne sumere ut merear per hoc remissionem omnium peccatorum meorum accipere : et tuo sancto Spiritu repleri : quia tu es Deus solus, et præter te non est alius : cujus regnum et imperium sine fine permanet in sæcula sæculorum. Amen.

SARUM.

BANGOR.

EBOR.

corpore servire mereamur. (valeamus, Bangor.) Per eundem Christum Dominum nostrum. Amen.

Qui vivis et regnas Deus.

OREMUS.

DOMINE Jesu Christe Fili Dei vivi qui ex voluntate Patris cooperante Spiritu sancto per mortem tuam mundum vivificasti: libera me, (quæso, Bangor.) per hoc sacrosanctum corpus et hunc sanguinem tuum a cunctis iniquitatibus meis, et ab universis malis: et fac me tuis semper obedire mandatis: et a te nunquam in perpetuum permittas separari: (salvator mundi, Bangor.) Qui cum Deo Patre et eodem Spiritu sancto vivis et regnas Deus: per omnia sæcula sæculorum. Amen.

CORPORIS et sanguinis tui Domine Jesu (Christe, Bangor.) sacramentum quod licet indignus accipio: non sit mihi iudicio et condemnationi, sed tua prosit pietate corporis mei et animæ saluti. Amen.

PERCEPTIO corporis et sanguinis tui, Domine Jesu Christe, quam indignus sumere præsumo: non mihi veniat ad iudicium nec ad condemnationem, sed pro tua pietate prosit mihi ad tutamentum animæ et corporis. Qui cum Deo Patre et Spiritu sancto vivis et regnas Deus.

OREMUS.

DOMINE Jesu Christe Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum cor-

HERFORD.

ROM.

Alia oratio.

DOMINE Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum corpus et sanguinem tuum, ab omnibus iniquitatibus meis et (ab, Herford.) universis malis, et fac me tuis semper obedire (inhærere, Rom.) mandatis, et a te nunquam in perpetuum permittas separari. (et a te nunquam separari permittas. Rom.)

QUI vivis et regnas cum Deo Patre in unitate ejusdem, etc.

QUI cum eodem Deo Patre et Spiritu sancto vivis et regnas Deus in sæcula sæculorum. Amen.

PERCEPTIO Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre, in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

Genuflectit, surgit, et dicit:

DEUS Pater, fons et origo totius bonitatis qui misericordia ductus Unigenitum tuum pro nobis ad infima mundi descendere et carnem sumere voluisti, quem ego indignus et miserrimus peccator hic manibus teneo, te adoro, te glori-

PANEM cœlestem accipiam, et nomen Domini invocabo.

Deinde parum inclinatus, accipit ambas partes Hostiæ inter pollicem et indicem sinistræ manus, et patenam inter eundem indicem et medium, et

SARUM.

BANGOR.

EBOR.

pus et sanguinem tuum
ab omnibus iniquitati-
bus et universis malis
meis: et fac me tuis
obedire præceptis et a
te nunquam in perpe-
tuum separari permit-
tas. Qui cum Deo
Patre et eodem Spi-
ritu sancto vivis et reg-
nas Deus. Per om-
nia sæcula sæculorum.
Amen.

Ad corpus dicat cum
humiliatione antequam
percipiat:

Ad corpus
cum inclinati-
one antequam
percipiat di-
cat:

Hic sumat corpus cruce
prius facta cum ipso
corpore ante: deinde
ad sanguinem dicens:

AVE in æternum sanctissima caro
Christi: mihi ante omnia et super
omnia summa dulcedo. Corpus Domini
nostri Jesu Christi sit mihi peccatori
via et vita. (Amen. Bangor.)

IN nomine + Patris,
et Filii, et Spiritus
sancti.

Hic sumat corpus cruce
prius facta cum ipso
corpore ante os.

Hic debet sa-
cerdos intime
meditari de in-

CORPUS Domini
nostri Jesu Christi
sit mihi remedium sem-
piternum in vitam æter-
nam. Amen.

HERFORD.

fico, te tota cordis intentione laudo, et precor ut nos famulos tuos non deseras sed peccata nostra deleas: quatenus tibi soli Deo vivo et vero, puro corde et casto corpore semper servire valeamus. Per eundem.

AGIMUS tibi Deo Patri gratias pro jam beatificatis, postulantes eorum interuentu apud te adjuvari: (*et pro defunctis fidelibus?*) offerimus tibi Patri Filium: supplicantes ut per hanc sacrosanctam hostiam eorum pœna levior sit et brevior: pro nobis autem quos adhuc gravant peccata carnis et sanguinis immolamus tibi Patri Filium: obsecrantes ut peccata quæ ex carne et sanguine contraximus caro mundet, sanguis lavet Unigeniti Filii tui Domini nostri Jesu Christi. Qui tecum vivit.

Tunc inclinet se supra calicem et valde devote percipiat corpus Christi sed ante perceptionem dicat:

CORPUS Domini nostri Jesu Christi sit animæ meæ remedium in vitam æternam. Amen.

ROM.

dextera percutiens pectus, elevata aliquantulum voce, dicit ter devote et humiliter:

DOMINE non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

Postea dextera se signans cum Hostia super Patenam, dicit:

CORPUS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

Sumit reverenter ambas partes Hostiæ, jungit manus, et quiescit aliquantulum in meditatione sanctissimi Sacramenti. Deinde discooperit Calicem, genu-

SARUM.

BANGOR.

EBOR.

carnatione, caritate, passione, et de dira morte Jesu Christi, quas pro nobis passus est et etiam voluntarie sustinuit. Et sic cum timore et reverentia magna corpus Christi et sanguinem sumat: cruce de ipso corpore prius facta ante os ejus recipientis.

Deinde ad sanguinem cum magna devotione dicens :

AVE in æternum cœlestis potus mihi ante omnia et super omnia summa dulcedo. Corpus et sanguis Domini nostri Jesu Christi prosint mihi peccatori ad remedium sempiternum in vitam æternam. Amen. In nomine ✝ Patris, etc.

Hic sumat sanguinem :
quo sumpto inclinet se
sacerdos et dicat cum
devotione orationem sequentem :

Hic sumat totum sanguinem : quo sumpto et calice altari superposito, inclinans se sacerdos cum

SANGUIS Domini nostri Jesu Christi conservet me in vitam æternam. Amen.

CORPUS et sanguis Domini nostri Jesu Christi: custodiat corpus meum et animam meam in vitam æternam. Amen.

HERFORD.

ROM.

flectit, colligit fragmenta, si quæ sint, extergit Patenam super Calicem, interim dicens :

QUID retribuam Domino pro omnibus, quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

Ante perceptionem sanguinis dicat :

Accipit Calicem manu dextera, et eo se signans, dicit :

SANGUIS Domini nostri Jesu Christi conservet animam meam in vitam æternam. Amen.

SANGUIS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

Sumit totum Sanguinem cum particula. Quo sumpto, si qui sunt communicandi, eos communicet, antequam se purificet. Postea dicit :

SARUM.

BANGOR.

EBOR.

magna venera-
tione in medio
altaris et cru-
cem respiciens
dicat hanc ora-
tionem sequen-
tem.

GRATIAS tibi ago Domine sancte
Pater, omnipotens æternæ Deus :
qui me refecisti de sacratissimo corpore
et sanguine Filii tui Domini nostri Jesu
Christi : et precor, ut hoc sacramentum
salutis nostræ quod sumpsi indignus
peccator non veniat mihi ad iudicium
neque ad condemnationem pro meritis
meis : sed ad profectum corporis et ani-
mæ in vitam æternam. Amen.

Qua dicta eat sacerdos ad dexterum
cornu altaris cum calice inter manus,
digitis adhuc conjunctis sicut prius : et
accedat subdiaconus et effundat in ca-
licem vinum et aquam : et resinceret
sacerdos manus suas ne aliquæ reli-
quiæ corporis vel sanguinis remaneant
in digitis vel in calice. Post primam
ablutionem vel effusionem dicitur hæc
oratio :

Post primam ablutio-
nem dicitur hæc ora-
tio :

QUOD ore sumpsimus, Domine, pura mente capiamus : et
de munere temporali fiat nobis remedium sempiternum.
(in vitam æternam. Amen. Ebor.)

Hic lavet digitos in
concavitate calicis cum
vino infuso a subdia-
cono, quo hausto se-
quatur Oratio :

Hic etiam sub-
diaconus vel
alius minister
infundat vi-
num vel a-
quam in ca-
licem : quo
hausto sequa-
tur hæc ora-
tio :

Sumat hic calicem, et
ponat super patenam,
et postea inclinando se
dicat :

HERFORD.**ROM.**

Postquam communicaverit eat
ad dextrum cornu altaris cum
calice, et abluat eum cum vino,
dicendo :

QUOD ore sumpsimus, Domine, pura mente capiamus : et
de munere temporali fiat nobis remedium sempiternum.
(in vitam æternam. Amen. Herford.)
Deinde abluat digitos suos su-
pra calicem cum vino vel aqua,
dicendo :

SARUM.

BANGOR.

EBOR.

HÆC nos communio, Domine, (Domine, communio, Ebor.)
 purget a crimine: et cœlestis remedii faciat esse consortes.
 (Per Christum. Ebor. Per Christum Dominum nostrum. Amen.
 Bangor.)

Post perceptionem ablutionum ponat
 sacerdos calicem super patenam: ut si
 quid remaneat stillet; et postea incli-
 nando se dicat:

ADORAMUS crucis signaculum
 per quod salutis sumpsimus sacra-
 mentum.

Deinde lavet manus: diaconus interim cor- poralia complicit. Ab- lutis manibus et rede- unte sacerdote ad dex- terem cornu altaris: diaconus calicem porri- gat ori sacerdotis si quid infusionis in eo remanserit resumen- dum. Postea vero di- cat cum suis ministris communionem.	Tunc cum ista oratione eat sacerdos ad dextrum cor- nu altaris, et abluat manus. Ablutis mani- bus revertat se ad dexterum cornu altaris, et dicat una cum ministris suis commu- nionem.
--	---

Deinde facto signo crucis in facie vertat
 se sacerdos ad populum: elevatisque ali-
 quantulum brachiis et junctis manibus
 dicat:

DOMINUS vobis-
 cum.

DO M I-
 N U S
 vobiscum.

Et iterum revertens se ad altare dicat:

HERFORD.

ROM.

HÆC nos communio, Domine, purget a crimine: et cœlestis remedii faciat esse consortes. Per Christum Dominum nostrum. Amen.

Tunc abluat cum aqua et redeat ad medium altaris cum illa ablutione et ibi sumat eam et iterum dicat:

CORPUS tuum, Domine, quod sumpsi, et calix, (Sanguis, Rom.) quem potavi, adhæreant semper (adhæreant, Rom.) visceribus meis:

et præsta, ut in me non remaneat macula peccati: in quem pura et sancta introierunt sacramenta corporis et sanguinis tui. Qui vivis et regnas.

Tunc ponat calicem jacentem super patenam et inclinet se ad altare et eat ad sacrarium et lavet manus suas, et in eundo dicat:

LAVABO inter innocentes manus meas: et circumdabo altare tuum, Domine.

Interim porrigit Calicem ministro, qui infundit in eo parum vini, quo se purificat: deinde prosequitur:

et præsta, ut in me non remaneat scelerum macula: quem pura et sancta refecerunt Sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

Abluit digitos, extergit, et sumit ablutionem: extergit os, et Calicem, quem operit, et plicato Corporali, collocat in altari ut prius: deinde prosequitur Missam.

Deinde reversus ad altare dicat communionem.

Qua dicta signet se et vertat se ad populum et dicat:

DOMINUS vobiscum.

Et dicat postcommunionem.

E

SARUM.

BANGOR.

EBOR.

OREMUS.

Deinde dicat postcommunione: juxta numerum et ordinem antedictarum orationum ante epistolam. Finita ultima postcommunione factoque signo crucis in fronte, iterum vertat se sacerdos ad populum, et dicat:

Dominus vobiscum.

Deinde diaconus:

Benedicamus Domino.

In alio vero tempore dicitur:

Ite, missa est.

Quotiescumque enim dicitur, **Ite missa est**: semper dicitur ad populum convertendo. Et cum dici debeat, **Benedicamus Domino**: convertendo ad altare dicitur.

His dictis, sacerdos inclinato corpore, junctisque manibus, tacita voce coram altari in medio dicat hanc orationem:

Sacerdos hic inclinato corpore junctisque manibus, tacita voce in medio altaris dicat hanc orationem:

PLACEAT tibi, sancta Trinitas obsequium servitutis meæ, et præsta: ut hoc sacrificium quod oculis Majestatis tuæ (tuæ Majestatis, Ebor. et Bangor.) indignus obtuli, tibi sit (sit tibi, Ebor.) acceptabile: mihiq; et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Qui vivis et regnas. (Deus. Per omnia sæcula sæculorum. Amen. Sar. et Bangor.)

Qua finita erigat se sacerdos, signans se in facie sua dicens:

IN nomine Patris,
etc.

IN nomine
Patris, et
Filii, et Spiri-

HERFORD.

ROM.

Et ad finem orationis jungat manus, et eat ad medium altaris dicendo :

PER Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit.

Iterum signet se et vertat ad populum et dicat.

Dominus vobiscum.

Antequam revertatur dicat, **Ite :** in revertendo dicat, **missa est.**

In missis quando non dicitur, **Gloria in excelsis, dicatur :**

Benedicamus Domino.

Dicto, post ultimam orationem,

Dominus vobiscum.

R. Et cum spiritu tuo.

dicit, pro Missæ qualitate, vel

Ite missa est, vel

Benedicamus Domino.

R. Deo gratias.

Tunc inclinet se cum junctis manibus ad altare dicens :

Dicto **Ite missa est, vel, Benedicamus Domino, Sacerdos inclinat se ante medium altaris, et manibus junctis super illud, dicit :**

PLACEAT tibi, sancta Trinitas, obsequium servitutis meæ, et præsta : ut sacrificium, quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile : mihiq; et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. (Qui vivis. Herford. Per Christum Dominum nostrum. Amen. Rom.)

Et osculetur altare.

Deinde osculatur altare : et elevatis oculis, extendens, elevans, et jungens manus, caputque Cruci inclinans, dicit :

BENEDICAT vos omnipotens Deus.

Et versus ad populum, semel

Canon Missae.

SARUM.

BANGOR.

EBOR.

tus sancti. A-
men.

Et sic inclinatione facta eo ordine, quo prius accesserunt ad altare in principio missæ: sic induti cum ceroferariis et ceteris ministris redeant. Sacerdos vero in redeundo dicat Evangelium: In principio.

FINIS.



HERFORD.

ROM.

Dum deponit vestimenta sua,
vel in eundo ab altari usque ad
vestibulum, dicat ant: **Trium
Puerorum.**

tantum benedicens, prosequi-
tur:

**Pater et Filius ⁊ et Spiritus
sanctus. R. Amen.**

Deinde in cornu Evangelii,
dicto, **Dominus vobiscum**, et
Initium, vel **Sequentia sancti
Evangelii**, signans altare, vel
librum, et se, legit Evangelium
secundum Joannem, **In prin-
cipio erat Verbum. 16.** vel aliud
Evang. ut dictum est in Rubri-
cis generalibus. Cum dicit, **Et
verbum caro factum est**, Genu-
flectit: **In fine, R. Deo gratias.**

FINIS.



Appendix.

Liturgia S. Clementis.



Υθυσ ὁ διακονος λεγῇ· μη τις των κατηχου-
μενων. μη τις των ακρωμενων· μη τις των
απιστων. μη τις των ἑτεροδοξων. οἱ την πρω-
την ευχην ευχομενοι προελθετε. τα παιδια
προσλαμβανεσθε αἱ μητερες. μη τις κατα 5
τινος. μη τις εν ὑποκρισει. ορθοι προς κυριον
μετα φοβου και τρομου ἐστωτες ωμεν προσφερειν. ὡν γενομενων
οἱ διακονοι προσαγετωσαν τα δωρα τῷ επισκοπῷ προς το θυ-
σιαστηριον· και οἱ πρεσβυτεροι εκ δεξιων αυτου και εξ ευωνυ-
μων στηκετωσαν, ὡς αν μαθηται παρεστωτες διδασκαλω. δυο 10
δε διακονοι εξ ἑκατερων των μερων του θυσιαστηριου κατεχε-
τωσαν εξ ὑμενων λεπτων ῥιπιδιον, η πτερων ταωνος, η οθονης·
και ἡρεμα αποσοβειτωσαν τα μικρα των ἱπταμενων ζων,
ὅπως αν μη εγχριμπτωνται εις τα κυπελλα. ευξαμενος ουν
καθ' ἑαυτον ὁ αρχιερευς αἶμα τοις ἱερευσι, και λαμπραν εσθητα 15
μετενδυς, και στας προς τῷ θυσιαστηριῳ, το τροπαιον του
σταυρου κατα του μετωπου τῇ χειρι ποιησαμενος εις παν-
τας, ειπατῷ· ἡ χαρις του παντοκρατορος Θεου, και ἡ αγα-
πη του κυριου ἡμων Ιησου Χριστου, και ἡ κοινωνια του ἁγίου
πνευματος, εστω μετα παντων ὑμων· και παντες συμφωνως 20
λεγετωσαν, ὅτι και μετα του πνευματος σου. και ὁ αρχιε-
ρευς· ανω τον νουν· και παντες· εχομεν προς τον κυριον. και
ὁ αρχιερευς· ευχαριστησωμεν τῷ κυριῳ· και παντες· αἷzion
και δικαιον. και ὁ αρχιερευς ειπατῷ· αἷzion ὡς αληθως και δι-
καιον, προ παντων ανυμνειν σε τον οντως οντα Θεον, τον προ 25

- των γενητων οντα, ἐξ οὗ πασα πατρια εν ουρανῳ και επι γης
 ονομαζεται· τον μονον αγεννητον, και αναρχον, και αβασιλευ-
 τον, και αδεσποτον, τον ανενδεη. τον παντος αγαθου χορηγον,
 τον πασης αιτιας και γενεσεως κρειττονα, τον παντοτε κατα
 5 τα αυτα και ὡσαυτως εχοντα· ἐξ οὗ τα παντα, καθαπερ εκ
 τινος αφετηριας, εις το ειναι παρηλθεν. συ γαρ ει ἡ αναρχος
 γνωσις, ἡ αἰδιος ὄρασις, ἡ αγεννητος ακοη, ἡ αδιδακτος σοφια·
 ὁ πρωτος τη φυσει, και νομος τῷ ειναι, και κρειττων παντος
 αριθμου. τα παντα εκ του μη οντος εις το ειναι παραγαγων
 10 δια του μονογενους σου υἱου· αυτον δε προ παντων αιωνων γεν-
 νησας βουλησει, και δυναμει, και αγαθοτητι, αμεσιτευτως,
 υἱον μονογενη, λογον Θεον, σοφian ζωσαν, πρωτοτοκον πασης
 κτισεως, αγγελον της μεγαλης βουλης σου, αρχιερα σου,
 βασιλεα δε και κυριον πασης νοητης και αισθητης φυσεως, τον
 15 προ παντων, δι' οὗ τα παντα. συ γαρ θεε αιωνιε, δι' αυτου τα
 παντα πεποιηκας, και δι' αυτου της προσηκουσης προνοιας τα
 ὅλα αξιους. δι' οὗ γαρ το ειναι εχαρισω, δι' αυτου και το ευ
 ειναι εδωρησω. ὁ Θεος και πατηρ του μονογενους υἱου σου· ὁ δι'
 αυτου προ παντων ποιησας τα Χερουβιμ και τα Σεραφιμ,
 20 αιωνας τε και στρατιας, δυναμεις τε και ἐξουσιας, αρχας τε
 και θρονους, αρχαγγελους τε και αγγελους· και μετα ταυτα
 παντα, ποιησας δι' αυτου τον φαινομενον τουτον κοσμον, και
 παντα τα εν αυτῷ· συ γαρ ει ὁ τον ουρανον ὡς καμαραν στη-
 σας, και ὡς δερριν εκτεινας, και την γην ἐπ' ουδενος ιδρυσας
 25 γνωμη μονη· ὁ πηξας στερεωμα, και νυκτα και ἡμεραν κατα-
 σκευασας· ὁ εξαγαγων φως εκ θησαυρων, και τη τουτου στολη
 επαγαγων το σκοτος, εις αναπαυλαν των εν τῷ κοσμῷ κινου-
 μενων ζων· ὁ τον ἡλιον ταξας εις αρχας της ἡμερας, εν ου-
 ρανῳ, και την σεληνην εις αρχας της νυκτος, και τον χορον των
 30 αστερων εν ουρανῳ καταγραψας, εις αινον της σης μεγαλοπρε-
 πειας· ὁ ποιησας ὕδωρ προς ποσιν και καθαρσιν, αερα ζωτικον
 προς εισπνοην και φωνης αποδοσιν δια γλωττης πληττουσης
 τον αερα, και ακοην συνεργουμενην ὑπ' αυτου ὡς επαῖεν εισ-
 δεχομενην την προσπιπτουσαν αυτη λαλιαν· ὁ ποιησας πυρ

προς σκοτους παραμυθιαν, προς ενδειας αναπληρωσιν, και το
 θερμαινεσθαι ἡμας και φωτιζεσθαι ὑπ' αὐτου· ὁ την μεγαλην
 θαλασσαν χωρισας της γης, και την μεν αναδειξας πλωτην,
 την δε ποσι βασιμον ποιησας, και την μεν ζωις μικροις και
 μεγαλοις πληθυνας, την δε ἡμεροις και ατιθασσοις πληρωσας, 5
 φυτοις τε διαφοροις στεψας, και βοταναις στεφανωσας, και
 ανθεςι καλλυνας, και σπερμασι πλουτισας· ὁ συστησαμενος
 αβυσσον, και μεγα κητος αυτη περιθεις, αλμυρων υδατων σε-
 σωρευμενα πελαγη, περιφραξας δε αυτην πυλαις αμμου λεπ-
 τοτατης· ὁ πνευμασι ποτε μεν αυτην κορυφων εις ορειων μεγα- 10
 θος, ποτε δε στρωννυων αυτην εις πεδιον, και ποτε μεν εκμαιινων
 χειμωνι, ποτε δε πραυνων γαληνη, ὡς ναυσιποροις πλωτηροσιν
 ευκολον ειναι προς πορειαν· ὁ ποταμοις διαζωσας τον ὑπο σου
 δια Χριστου γενομενον κοσμον, και χειμαρῶις επικλυσας, και
 πηγαις αενανιοις μεθυσας, ορεσι δε περισφιγξας εις ἑδραν ατρεμη 15
 γης ασφαλεστατην. επληρωσας γαρ σου τον κοσμον, και διε-
 κοσμησας αυτον βοταναις ευοσμοις και ιασιμοις· ζωις πολ-
 λοις και διαφοροις, αλκιμοις και ασθενεστεροις, εδωδιμοις και
 ενεργοις, ἡμεροις και ατιθασσοις· ἔρπετων συριγμοις, πτηνων
 ποικιλων κλαγγαις· ενιαυτων κυκλοις, μηνων και ἡμερων αριθ- 20
 μοις, τροπων ταξεσι. νεφων ομβροτοκων διαδρομαις, εις καρπων
 γονας, και ζων συστασιν, σταθμον ανεμων διαπνεοντων ὅτε
 προσταχθωσι παρα σου, των φυτων και των βοτανων το πλη-
 θος. και ου μονον τον κοσμον εδημιουργησας· αλλα και τον
 κοσμοπολιτην ανθρωπον εν αυτῷ εποιησας, κοσμου κοσμον αυ- 25
 τον αναδειξας. ειπας γαρ τη ση σοφια· Ποιησωμεν ανθρωπον
 κατ' εικονα ἡμετεραν, και καθ' ὁμοιωσιν· και αρχετωσαν των
 ιχθυων της θαλασσης, και των πετεινων του ουρανου. Διο και
 πεποιηκας αυτον εκ ψυχης αθανατου και σωματος σκεδαστου·
 της μεν εκ του μη οντος, του δε εκ των τεσσαρων στοιχειων· 30
 και δεδωκας αυτῷ, κατα μεν την ψυχην, την λογικην διαγνω-
 σιν, ευσεβειας και ασεβειας διακρισιν, δικαιου και αδικου πα-
 ρατηρησιν· κατα δε το σωμα την πενταθλον εχαρισω αισθησιν,
 και την μεταβατικην κινήσιν. συ γαρ Θεε παντοκρατορ, δια

- Χριστου παραδειςον εν Εδεμ κατα ανατολας εφυτευσας, παν-
 τοιων φυτων εδωδιμων κοσμῳ, και εν αυτω ὡς αν εν ἑστια
 πολυτελει εισηγαγες αυτον· και τῳ ποιειν νομον δεδωκας αυ-
 τῳ εμφυτον, ὅπως οικοθεν και παρ' ἑαυτου εχοι τα σπερματα
- 5 της θεογονωσιας. εισαγαγων δε εις τον της τρυφης παραδειςον,
 παντων μεν ανηκας αυτω την εξουσιαν προς μεταληψιν, ἑνος
 δε μονου την γευσιν απειπας επ' ελπιδι κρειττονων, ινα εαν
 φυλαξῃ την εντολην, μισθον ταυτης την αθανασιαν κομισηται
 αμελησαντα δε της εντολης, και γευσαμενον απηγορευμενου
- 10 καρπου απατη οφews και συμβουλια γυναικος, του μεν πα-
 ραδειςου δικαιως εξωσας αυτον, αγαθοτητι δε εις το παντελες
 απολλυμενον ουχ ὑπεριδες· σον γαρ ην δημιουργημα· αλλα
 καθυποταξας αυτω την κτισιν, δεδωκας αυτω οικειοις ιδρωσι
 και πονοις ποριζειν ἑαυτω την τροφην, σου παντα φυοντος και
- 15 αυζοντος και πεπαινοντος· χρονῳ δε προς ολιγον αυτον κοιμισας,
 ὀρκῳ εις παλιγγενεσιαν εκαλεσας· ὄρον θανατου λυσας, ζων
 εξ αναστασεως επηγγειλω. και ου τουτο μονον. αλλα και τους
 εξ αυτου εις πληθος αναριθμον χεας, τους εμμειναντας σοι εδοξ-
 ασας, τους δε αποσταντας σου εκολασας· και του μεν Αβελ,
- 20 ὡς ὀσιου προσδεξαμενος την θυσιαν, του δε αδελφοκτονου Καϊν
 αποστραφεις το δωρον, ὡς εναγους. και προς τουτοις τον Σηθ,
 και τον Ενωσ προσελαβου, και τον Ενωχ μετατεθεικας. συ γαρ
 ει ὁ δημιουργος τον ανθρωπων, και της ζωης χορηγος, και της
 ενδειας πληρωτης· και των νομων δοτηρ, και των φυλαττοντων
- 25 αυτους μισθαποδοτης, και των παραβαινοντων αυτους εκδικος.
 ὁ τον μεγαν κατακλυσμον επαγαγων τῳ κοσμῳ δια το πληθος
 των ασεβησαντων, και τον δικαιον Νωε ῥυσαμενος εκ του κατα-
 κλυσμου εν λαρνακι συν οκτω ψυχαις, τελος μεν των παρωχηκο-
 των, αρχην δε των μελλοντων επιγινεσθαι. ὁ το φοβερον πυρ κατα
- 30 της Σοδομνης πενταπολεως εξαψας, και γην καρποφορον εις ἄλ-
 μην θεμενος απο κακιας των κατοικουντων εν αυτη, και τον ὄσιον
 Λωτ εξαρπασας του εμπρησμου. συ ει ὁ τον Αβρααμ ῥυσαμε-
 νος προγονικης ασεβειας, και κληρονομον του κοσμου καταστη-
 σας, και εμφανισας αυτω τον Χριστον σου. ὁ τον Μελχισεδεκ,

αρχιερα της λατρείας προχειρισάμενος. ὁ τον πολυτλαν θερα-
 ποντα σου Ιωβ νικητην του αρχεκακου οφews αναδειξας. ὁ τον
 Ισαακ επαγγελιας υἱον ποιησαμενος. ὁ τον Ιακωβ πατερα
 δωδεκα παιδων, και τους εξ αυτου εις πληθος χεας, και εισα-
 γαγων εις Αιγυπτον εν ἐβδομηκοντα πεντε ψυχαις. συ κυριε, 5
 Ιωσηφ ουχ ὑπεριδες· αλλα μισθον της δια σε σωφροσυνης ἐδω-
 κας αὐτῷ το των Αιγυπτιων αρχειν. συ κυριε, Ἑβραιους ὑπο
 Αιγυπτιων καταπονουμενους ου περιειδες, δια τας προς τους
 πατερας αυτων επαγγελιας· αλλ' ἐρρυσω, κολασας Αιγυπ-
 τιους. παραφθειραντων δε των ανθρωπων τον φυσικον νομον, και 10
 την κτισιν, ποτε μεν αυτοματον νομισαντων, ποτε δε πλειον
 η δει τιμησαντων, και σοι τῷ Θεῷ των παντων συνταττοντων·
 ουκ εισας πλανασθαι, αλλα αναδειξας τον ἅγιον σου θερα-
 ποντα Μωϋσην, δι' αυτου προς βοηθειαν του φυσικου τον γραπ-
 τον νομον δεδωκας, και την κτισιν ἐδειξας στον εργον ειναι, την 15
 δε πολυθεον πλανην εξωρισας. τον Ααρων και τους εξ αυτου
 ιερατικη τιμῇ ἐδοξασας· Ἑβραιους ἀμαρτοντας ἐκολασας,
 επιστρεφοντας ἐδεξῷ· τους Αιγυπτιους δεκαπληγῷ ἐτιμωρη-
 σω· θαλασσαν διελων, Ισραηλιτας διεβιβασας· Αιγυπτιους
 επιδιωξαντας ὑποβρυχιους ἀπωλεσας· ξυλῷ πικρον ὕδωρ 20
 γλυκανας· εκ πετρας ἀκροτομου ὕδωρ ἀνεχεας· ἐξ ουρανου το
 μαννα ὕσας· τροφην ἐξ αερος ορτυγομητραν· στυλον πυρος την
 νυκτα προς φωτισμον, και στυλον νεφέλης ἡμεραν προς σκι-
 ασμον θαλπους. τον Ιησουν στρατηγον ἀναδειξας, ἑπτα εθνη
 Χαναναιων δι' αυτου καθειλες, Ιορδανην διερρηξας, τους ποτα- 25
 μους Ἡθαμ ἐξηρανας, τειχη κατερρίψας ἀνευ μηχανηματων
 και χειρος ανθρωπινης. ὑπερ ἀπαντων σοι ἡ δοξα, δεσποτα
 παντοκρατορ. σε προσκυνουσιν ἀναριθμοι στρατιαι ἀγγελων,
 ἀρχαγγελων, θρονων, κυριοτητων, ἀρχων, ἐξουσίων, δυναμεων,
 στρατιων, αἰωνων· τα Χερουβιμ, και τα ἐξαπτερυγα Σερα- 30
 φιμ, ταις μεν δυσὶ κατακαλυπτοντα τους ποδας, ταις δε δυσὶ
 τας κεφαλας, ταις δε δυσὶ πετομενα, και λεγοντα, ἅμα χι-
 λιαὶς χιλιασιν ἀρχαγγελων, και μυριαὶς μυριασιν ἀγγελων,
 ἀκαταπαυστως και ἀσιγητως βοωσαις· και πας ὁ λαος ἅμα

- ειπατω· ἅγιος, ἅγιος, ἅγιος κυριος Σαβαωθ· πληρης ὁ ουρανος
 και ἡ γη της δοξης αυτου· ευλογητος εις τους αιωνας. αμην.
 και ὁ αρχιερεὺς ἐξῆς λεγετω· ἅγιος γαρ εἰ ὡς αληθως, και παν-
 αγιος, ὑψιστος και ὑπερυψουμενος εις τους αιωνας. ἅγιος δε
 5 και ὁ μονογενης σου υἱος ὁ κυριος ἡμων και Θεος Ἰησους ὁ Χρι-
 στος· ὅς εις παντα ὑπηρετησαμενος σοι τῷ Θεῷ αυτου και πα-
 τρι, εις τε δημιουργιαν διαφορον, και προνοιαν καταλληλον, ου
 περιειδε το γενος των ανθρωπων απολλυμενον, αλλα μετα φυ-
 σικον νομον, μετα νομικην παραειναισιν, μετα προφητικους ελεγ-
 10 χους, και τας των αγγελων επιστασιας, παραφθειροντων συν
 τῷ θετῷ και τον φυσικον νομον, και της μνημης εκβαλλοντων
 τον κατακλυσμον, την εκπυρωσιν, τας κατ' Αιγυπτιων πλη-
 γας, τας κατα Παλαισθηνων σφαγας, και μελλοντων ὅσον
 ουδεπω απολλυσθαι παντων, ευδοκησεν αυτος γνωμη σῆ ὁ δη-
 15 μιουργος ανθρωπου, ανθρωπος γενεσθαι, ὁ νομοθετης ὑπο νομους,
 ὁ αρχιερεὺς ἱερειον, ὁ ποιμην προβατον, και ἐξευμενισατο σε
 τον ἑαυτου Θεον και πατερα, και τῷ κοσμῷ κατηλλαξε, και
 της επικειμενης οργης τους παντας ηλευθερωσε, γενομενος εκ
 παρθενου, γενομενος εν σαρκι, ὁ Θεος λογος, ὁ αγαπητος υἱος,
 20 ὁ πρωτοτοκος πασης κτισεως, κατα τας περι αυτου ὑπ' αυτου
 προρρηθεισας προφητειας εκ σπερματος Δαβιδ, και Αβρααμ,
 φυλης Ιουδα· και γεγονεν εν μητρα παρθενου ὁ διαπλαστων
 παντας τους γενωμενους, και ενσαρκωθη ὁ ασαρκος, ὁ αχρονως
 γεννηθεις εν χρονῳ γεγενηται· πολιτευσαμενος ὁσιως και παι-
 25 δευσας ενθεσμως, πασαν νοσον και πασαν μαλακιαν ἐξ ανθρω-
 πων απελασας, σημεια τε και τερατα εν τῷ λαῷ ποιησας·
 τροφης και ποτου και ὑπνου μεταλαβων, ὁ τρεφων παντας
 τους χρηζοντας τροφης, και ἐμπιπλων παν ζων ευδοκias·
 εφανερωσε σου το ονομα τοις αγνοουσιν αυτο, την αγνοιαν ἐφυ-
 30 γαδευσε, την ευσεβειαν ανεζωπυρωσε, το θελημα σου ἐπλη-
 ρωσε, το εργον ὁ ἐδωκας αυτῷ ετελειωσε· και ταυτα παντα
 κατορθωσας, χερσιν ανομων κατασχεθεις, ἱερεων και αρχιερεων
 ψευδυνμων και λαου παρανομου, προδοσια του την κακιαν
 νοσησαντος, και πολλα παθων ὑπ' αυτων, και πασαν ατιμιαν

ὑποστὰς σὴ συγχωρησεί, παραδοθεὶς Πιλατῷ τῷ ἡγεμονί, καὶ
 κριθεὶς ὁ κριτὴς, καὶ κατακριθεὶς ὁ σωτὴρ, σταυρῷ προσηλωθὴ
 ὁ ἀπαθὴς, καὶ ἀπεθάνεν ὁ τῇ φύσει ἀθανάτος, καὶ ἐταφῇ ὁ ζωο-
 ποιός, ἵνα παθούς λυσι καὶ θανάτου ἐξέλῃται τοτούς τοὺς δι'
 οὓς παρεγενετο, καὶ ῥῆξῃ τὰ δεσμά του διαβόλου, καὶ ῥύσῃ 5
 ταί τοὺς ἀνθρώπους ἐκ τῆς ἀπάτης αὐτοῦ· καὶ ἀνεστῇ ἐκ νεκρῶν
 τῇ τρίτῃ ἡμέρᾳ· καὶ τεσσαράκοντα ἡμέρας ἐνδιατριψάς τοῖς
 μαθηταῖς, ἀνεληφθὴ εἰς τοὺς οὐρανούς, καὶ ἐκαθίσθη ἐκ δεξιῶν
 σου τοῦ Θεοῦ καὶ πατρὸς αὐτοῦ. μεμνημένοι οὖν ὧν δι' ἡμᾶς
 ὑπεμείνεν, εὐχαριστοῦμεν σοί, Θεε παντοκράτορ, οὐχ ὅσον οφεί- 10
 λομέν, ἀλλ' ὅσον δυναμέθα, καὶ τὴν διαταξίν αὐτοῦ πληρου-
 μέν. ἐν ἣ γὰρ νυκτὶ παρεδίδото, λαβὼν ἄρτον ταῖς ἁγίαις καὶ
 ἀμώμοις αὐτοῦ χερσί, καὶ ἀναβλεψάς πρὸς σε τὸν Θεὸν αὐτοῦ
 καὶ πατέρα, καὶ κλάσας, ἐδώκε τοῖς μαθηταῖς, εἰπὼν· τοῦτο
 τὸ μυστήριον τῆς καινῆς διαθήκης· λαβετε ἐξ αὐτοῦ, φαγετε· 15
 τοῦτο ἐστὶ τὸ σῶμα μου, τὸ περὶ πολλῶν θρυπτομένον εἰς ἀφε-
 σιν ἁμαρτιῶν· ὥσαυτως καὶ τὸ ποτήριον κεράσας ἐξ οἴνου καὶ
 ὕδατος, καὶ ἁγιάσας, ἐπέδωκεν αὐτοῖς, λέγων· πιετε ἐξ αὐτοῦ
 πάντες· τοῦτο ἐστὶ τὸ αἷμα μου, τὸ περὶ πολλῶν ἐκχυνομένον
 εἰς ἀφεσιν ἁμαρτιῶν. τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀναμνησιν. 20
 ὅσακις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ πίνητε τὸ ποτή-
 ριον τοῦτο, τὸν θάνατον τὸν ἐμὸν καταγγέλλετε, ἀχρις ἂν
 ἐλθῶ. μεμνημένοι τοίνυν τρυπάθους αὐτοῦ, καὶ τοῦ θανάτου,
 καὶ τῆς ἐκ νεκρῶν ἀναστάσεως, καὶ τῆς εἰς οὐρανούς ἐπανόδου,
 καὶ τῆς μελλούσης αὐτοῦ δευτέρας παρουσίας, ἐν ἣ ἐρχεται 25
 μετὰ δόξης καὶ δυναμείως κρίναι ζῶντας καὶ νεκρούς, καὶ ἀπο-
 δόναι ἕκαστῳ κατὰ τὰ ἔργα αὐτοῦ, προσφερομέν σοὶ τῷ βα-
 σίλει καὶ Θεῷ, κατὰ τὴν αὐτοῦ διαταξίν, τὸν ἄρτον τοῦτον,
 καὶ τὸ ποτήριον τοῦτο, εὐχαριστοῦντες σοὶ δι' αὐτοῦ, ἐφ' οἷς
 κατηξίωσας ἡμᾶς ἐστάναι ἐνώπιον σου, καὶ ἱερατεύειν σοί, καὶ 30
 ἀξιούμεν σε, ὅπως εὐμενῶς ἐπιβλεψῇς ἐπὶ τὰ προκειμένα δῶρα
 ταῦτα ἐνώπιον σου, συ ὁ ἀνενδής Θεός, καὶ εὐδοκῆσης ἐπ' αὐ-
 τοῖς εἰς τιμὴν τοῦ Χριστοῦ σου, καὶ καταπεμπῇς τὸ ἅγιον σου
 πνεῦμα ἐπὶ τὴν θυσίαν ταυτήν, τὸν μαρτυρὰ τῶν παθημάτων

του κυριου Ιησου, ὅπως ἀποφῆνῃ τον ἄρτον τουτον σῶμα του
 Χριστου σου, και το ποτηριον τουτο αἷμα του Χριστου σου,
 ἵνα οἱ μεταλαβοντες αὐτου, βεβαιωθῶσι προς ευσεβειαν, ἀφε-
 σεως ἁμαρτηματων τυχωσι, του διαβολου και της πλानης
 5 αὐτου ῥυσθῶσι, πνευματος ἁγίου πληρωθῶσιν, ἀξιοι του Χρι-
 στου σου γενωνται, ζωης αιωνιου τυχωσι, σου καταλλαγεντος
 αὐτοις, δεσποτα παντοκρατορ. ετι δεομεθα σου, κυριε, και
 ὑπερ της ἁγίας σου εκκλησίας της απο περατων ἕως περατων,
 ἥν περιεποιήσω τῷ τιμίῳ αἵματι του Χριστου σου, ὅπως αὐτην
 10 διαφυλάξῃς ἀσειστον και ἀκλυδωνιστον, ἀχρι της συντελείας
 του αιωνος· και ὑπερ πάσης επισκοπῆς της ορθοτομουσης τον
 λογον της ἀληθείας. ετι παρακαλουμεν σε και ὑπερ της ἐμῆς
 του προσφεροντος σοι ουδενίας, και ὑπερ παντος του πρεσβυτε-
 ριου, ὑπερ των διακονων και παντος του κληρου, ἵνα παντας
 15 σοφίσας, πνευματος ἁγίου πληρωσης. ετι παρακαλουμεν σε,
 κυριε, ὑπερ του βασιλεως, και των ἐν ὑπεροχῇ και παντος του
 στρατοπέδου, ἵνα εἰρηνευωνται τὰ προς ἡμᾶς, ὅπως ἐν ἡσυχίᾳ
 και ὁμονοίᾳ διαγοντες τον παντὰ χρόνον της ζωῆς ἡμῶν, δοξα-
 ζῶμεν σε διὰ Ιησου Χριστου της ἐλπίδος ἡμῶν. ετι προσφερο-
 20 μεν σοι και ὑπερ παντων των ἀπ' αιωνος ευαρεστησαντων σοι
 ἁγίων, πατριάρχων, προφητῶν, δικαίων, ἀποστόλων, μαρτυ-
 ρων, ὁμολογητῶν, επισκοπῶν, πρεσβυτέρων, διακονων, ὑποδια-
 κωνων, ἀναγνώστων, ψαλτῶν, παρθενων, χηρῶν, λαϊκῶν, και
 παντων ὧν αὐτος ἐπιστάσαι τὰ ὀνόματα. ετι προσφερομεν σοι
 25 ὑπερ του λαου τουτου, ἵνα ἀναδείξῃς αὐτον εἰς ἐπαινον του Χρι-
 στου σου βασιλειον ἱερατευμα, ἐθνὸς ἁγιον· ὑπερ των ἐν παρ-
 θενίᾳ και ἀγνείᾳ, ὑπερ των χηρῶν της εκκλησίας, ὑπερ των ἐν
 σεμνοῖς γάμοις και τεκνογονίαις, ὑπερ των νηπιῶν του λαου σου,
 ὅπως μηδενα ἡμῶν ἀποβλητον ποιήσης. ετι ἀξιοῦμεν σε και
 30 ὑπερ της πολέως ταύτης και των ἐνοικουντων, ὑπερ των ἐν ἀρ-
 ῥώσταις, ὑπερ των ἐν πικρᾷ δουλείᾳ, ὑπερ των ἐν ἐξορίαις,
 ὑπερ των ἐν θάμνῳ, ὑπερ πλεοντων και ὁδοιπορούντων· ὅπως
 ἐπικουρὸς γένῃ, παντων βοηθὸς και ἀντιληπτῶρ. ετι παρα-
 καλουμεν σε και ὑπερ τῶν ἐπισκοπῶν ἡμᾶς και διωκόντων ἡμᾶς

δια το ονομα σου, ὑπερ των ἐξω οντων και πεπλανημενων ὅπως
 επιστρεΐῃς αὐτους εἰς ἀγαθον, και τον θυμον αὐτων πραϋνης.
 ετι παρακαλουμεν σε και ὑπερ των κατηχουμενων της εκκλη-
 σιας, και ὑπερ των χειμαζομενων ὑπο του αλλοτριου, και ὑπερ
 των εν μετανοια ἀδελφων ἡμων· ὅπως τους μεν τελειωσῃς εν τη 5
 πιστει, τους δε καθαρισῃς εκ της ενεργειας του πονηρου, των
 δε την μετανοιαν προσδεξῇ, και συγχωρησῃς και αὐτοις και
 ἡμιν τα παραπτωματα ἡμων. ετι προσφερομεν σοι και ὑπερ
 της ευκρασιας του αερος και της ευφοριας των καρπων· ὅπως
 ἀνελλειπῶς μεταλαμβανοντες των παρα σου ἀγαθων, αἰνωμεν 10
 σε ἀπαυστως, τον διδοντα τροφην παση σαρκι. ετι παρακα-
 λουμεν σε και ὑπερ των δι' ευλογον αιτιαν ἀποντων· ὅπως
 ἀπαντας ἡμας διατηρησας εν τη ευσεβεια, επισυναγαγῃς εν
 τη βασιλεια του Χριστου σου, του Θεου πασης αισθητης και
 νοητης φυσεως, του βασιλεως ἡμων, ἀτρεπτους, ἀμεμπτους, 15
 ἀνεγκλητους· ὅτι σοι πασα δοξα, σεβας και ευχαριστια, τι-
 μη και προσκυνησις, τῷ πατρι, και τῷ υἱῷ, και τῷ ἁγίῳ πνευ-
 ματι, και νυν, και αει, και εἰς τους ἀνελλειπεις και ἀτελευ-
 τητους αἰωνας των αἰωνων. και πας ὁ λαος λεγέτω· ἀμην. και
 ὁ ἐπισκοπος εἰπάτω· ἡ εἰρηνη του Θεου εἰη μετα παντων ὑμων. 20
 και πας ὁ λαος λεγέτω· και μετα του πνευματος σου. και ὁ
 διακονος κήρυσσετω παλιν.

Ετι και ετι δεθῶμεν του Θεου δια του Χριστου αὐτου,
 ὑπερ του δωρου του προσκομισθεντος κυριῷ τῷ Θεῷ, ὅπως ὁ
 ἀγαθος Θεος προσδεξῇται αὐτο δια της μεσιτειας του Χριστου 25
 αὐτου εἰς το ἐπουρανιον αὐτου θυσιαστηριον, εἰς ὁσμην ευωδιας.
 ὑπερ της εκκλησιας ταυτης και του λαου δεθῶμεν, ὑπερ πα-
 σης ἐπισκοπης, παντος πρεσβυτεριου, πασης της εν Χριστῷ
 διακονιας και ὑπηρεσιας, παντος του πληρωματος της εκκλη-
 σιας δεθῶμεν· ὅπως ὁ κυριος παντας διατηρῇ και διαφυλάξῃ. 30
 ὑπερ βασιλεων και των εν ὑπεροχῇ δεθῶμεν· ἵνα εἰρηνευνται
 τα προς ἡμας, ὅπως ἡρεμον και ἡσυχιον βιον εχοντες, διαγω-
 μεν εν πασῇ ευσεβειᾷ και σεμνοτητι. των ἁγίων μαρτυρων
 μνημονευσῶμεν· ὅπως κοινωνοι γενεσθαι της ἀθλησεως αὐτων

καταξιωθωμεν. ὑπερ των εν πιστει αναπαυσαμενων δεηθωμεν.
 ὑπερ της ευκρασιας των αερων και τελεσφορίας των καρπων
 δεηθωμεν. ὑπερ των νεοφωτιστων δεηθωμεν· ὅπως βεβαιωθω-
 σιν εν τη πιστει. παντες ὑπ' αλλων παρακαλεσθωσαν. ανα-
 5 στησον ἡμας ὁ Θεος εν τη χαριτι σου· ανασταντες ἑαυτους τῷ
 Θεῷ δια του Χριστου αυτου παραθωμεθα. και ὁ επισκοπος
 λεγεται· ὁ Θεος ὁ μεγας και μεγαλωνυμος, ὁ μεγας τη βουλη,
 και κραταιος τοις εργοις, ὁ Θεος και πατηρ του ἁγίου παιδος
 σου Ιησου του σωτηρος ἡμων, επιβλεψον ἐφ' ἡμας και επι το
 10 ποιμνιον σου τούτο, ὁ δι' αυτου ἐξελεξω εἰς δοξαν του ονοματος
 σου, και ἁγιασας ἡμων το σωμα και την ψυχην καταξιωσον
 καθαρους γενομενους απο παντος μολυσμου σαρκος και πνευ-
 ματος, τυχειν των προκειμενων αγαθων, και μηδεν ἡμων
 αναξιον κρινης, αλλα βοηθος ἡμων γενου, αντιληπτωρ, ὑπερ-
 15 ασπιστης, δια του Χριστου σου· μεθ' οὗ σοι δοξα, τιμη, αινος,
 δοξολογια, ευχαριστια, και τῷ ἁγίῳ πνευματι, εἰς τους αιω-
 νας. αμην. και μετα το παντας ειπειν, αμην· ὁ διακονος λε-
 γεται· προσχῶμεν, και ὁ επισκοπος προσφωνησάτω τῷ λαῷ
 οὕτω· τα ἅγια τοις ἁγίοις. και ὁ λαος ὑπακουετω· εἰς ἅγιος,
 20 εἰς κυριος, εἰς Ιησους Χριστος, εἰς δοξαν Θεου πατρος, ευλογη-
 τος εἰς τους αιωνας. αμην. δοξα εν ὑψιστοις Θεῷ, και επι
 γης ειρηνῃ, εν ανθρωποῖς ευδοκια. Ὡσαννα τῷ υἱῷ Δαβιδ. ευ-
 λογημενος ὁ ερχομενος εν ονοματι κυριου, Θεος κυριος, και επε-
 φανῇ ἡμῖν· Ὡσαννα εν τοις ὑψιστοις. και μετα τουτο μετα-
 25 λαμβανετω ὁ επισκοπος, επεῖτα οἱ πρεσβυτεροι, και οἱ δια-
 κονοι, και ὑποδιακονοι, και οἱ αναγνωσται, και οἱ ψαλται, και
 οἱ ασκηται, και εν ταις γυναιξιν, αἱ διακονισσαι, και αἱ παρ-
 θενοι, και αἱ χηραι, εἰτα τα παιδια, και τοτε πας ὁ λαος
 κατα ταξιν μετα αιδους και ευλαβειας ανευ θορυβου. και ὁ
 30 μεν επισκοπος διδῶτω την προσφοραν, λεγων· σωμα Χριστου.
 και ὁ δεχομενος λεγεται· αμην, ὁ δε διακονος κατεχετω το
 ποτηριον, και επιδιδους λεγεται· αἷμα Χριστου, ποτηριον ζωης·
 και ὁ πινων λεγεται· αμην. ψαλμος δε λεγεσθω τριακοστος
 τριτος, εν τῷ μεταλαμβανεῖν παντας τους λοιπους. και ὅταν

παντες μεταλαβωσι και πασαι, λαβοντες οι διακονοι τα περυσσευσαντα, εισφερετωσαν εις τα παστοφορια. και ο διακονος λεγετω, παυσαμενου του ψαλλοντος.

Μεταλαβοντες του τιμιου σωματος, και του τιμιου αιματος του Χριστου, ευχαριστησωμεν τω καταξιωσαντι ημας μεταλαβειν των αγιων αυτου μυστηριων, και παρακαλεσωμεν, μη εις κριμα, αλλ' εις σωτηριαν ημιν γενεσθαι, εις ωφελειαν ψυχης και σωματος, εις φυλακην ευσεβειας, εις αφεσιν αιμαρτιων, εις ζωνην του μελλοντος αιωνος. εγειρωμεθα. εν χαριτι Χριστου εαυτους τω Θεω, τω μονω αγεννητῳ Θεω, και τῳ Χριστῳ αυτου παραθωμεθα. και ο επισκοπος ευχαριστειτω.

Δεσποτα ο Θεος ο παντοκρατορ, ο πατηρ του Χριστου σου του ευλογητου παιδος, ο των μετ' ευθυτητος επικαλουμενων σε επηκοος, ο και των σιωπωντων επισταμενος τας εντευξεις· ευχαριστούμεν σοι, οτι κατηξιωσας ημας μεταλαβειν των αγιων σου μυστηριων, α παρεσχω ημιν, εις πληροφοριαν των καλως εγνωσμενων, εις φυλακην της ευσεβειας, εις αφεσιν πλημμεληματων· οτι το ονομα του Χριστου σου επικεκληται εφ' ημας, και σοι προσωκειωμεθα. ο χωρισας ημας της των ασεβων κοινωνιας, ενωσον ημας μετα των καθωσιωμενων σοι, στηριξον ημας εν τη αληθεια τη του αγιου πνευματος επιφοιτησει, τα αγνοουμενα αποκαλυψον, τα λειποντα προσαναπληρωσον, τα εγνωσμενα κρατυνον. τους ιερεις αμωμους διαφυλαξον εν τη λατρεια σου· τους βασιλεις διατηρησον εν ειρηνη, τους αρχοντας εν δικαιοσυνη, τους αερας εν ευκρασια, τους καρπους εν ευφορια, τον κοσμον εν παναλκει προνοια. τα εθνη τα πολεμικα πραυνον· τα πεπλανημενα επιστρεψον· τον λαον σου αγιασον. τους εν παρθενια διατηρησον· τους εν γαμῳ διαφυλαξον εν πιστει· τους εν αγνεια ενδυναμωσον· τα νηπια αδρυνον· τους νεοτελεις βεβαιωσον· τους εν κατηχησει παιδευσον, και της μυσεως αξιους αναδειξον· και παντας ημας επισυναγαγε εις την των ουρανων βασιλειαν, εν Χριστῳ Ιησου τῳ κυριῳ ημων· μεθ' ου σοι δοξα, τιμη και σεβας, και τῳ αγιω πνευματι, εις τους αιωνας. αμην. και ο διακονος λεγετω· τῳ

Θεῷ δια τοῦ Χριστοῦ αὐτοῦ κλινάτε, καὶ εὐλογεῖσθε. καὶ ὁ ἐπι-
 σκοπὸς ἐπευχέσθω, λέγων· ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἀληθινὸς
 καὶ ἀσυγκρίτος, ὁ πανταχοῦ ὢν καὶ τοῖς πασι παρὼν καὶ ἐν
 οὐδενὶ ὥς ἐνόντι ὑπαρχῶν, ὁ τοποῖς μὴ περιγραφόμενος, ὁ χρό-
 5 νοῖς μὴ παλαιούμενος, ὁ αἰῶσι μὴ πέρατουμένος, ὁ λόγοις μὴ
 παραγομένος, ὁ γενέσκει μὴ ὑποκείμενος, ὁ φυλακῆς μὴ δεόμε-
 νος, ὁ φθορᾶς ἀνωτέρος, ὁ τροπῆς ἀνεπίδεκτος, ὁ φύσει ἀναλ-
 λειώτος, ὁ φῶς οἰκῶν ἀπροσίτον, ὁ τῇ φύσει ἀοράτος, ὁ γνωστὸς
 πασαις ταῖς μετ' εὐνοίας ἐκζητούσαις σε λογικαῖς φύσεσιν, ὁ
 10 καταλαμβανόμενος ὑπὸ τῶν ἐν εὐνοίᾳ ἐπιζητούντων σε· ὁ Θεὸς
 Ἰσραὴλ, τοῦ ἀληθινῶς ὄντος, τοῦ εἰς Χριστὸν πιστεύσαντος
 λαοῦ σου· εὐμενὴς γενομένος ἐπακούσον μου διὰ τὸ ὄνομα σου,
 καὶ εὐλογήσον τοὺς σοὶ κεκλικοτάς τοὺς ἑαυτῶν αὐχένας, καὶ
 δὸς αὐτοῖς τὰ αἰτήματα τῶν καρδιῶν αὐτῶν τὰ ἐπὶ συμφερόντι,
 15 καὶ μὴδὲν αὐτῶν ἀποβλήτον ποιήσης ἐκ τῆς βασιλείας σου·
 ἀλλὰ ἁγιάσον αὐτοὺς, φρουρήσον, σκεπάσον, ἀντιλαβου, ῥύσαι
 τοῦ αλλοτρίου, παντὸς ἐχθροῦ, τοὺς οἰκοὺς αὐτῶν φυλάξον,
 τὰς εἰσοδοὺς αὐτῶν καὶ τὰς ἐξόδους φρουρήσον· ὅτι σοὶ δοξα-
 αῖνος, μεγαλοπρέπεια, σεβας, προσκυνήσεις, καὶ τῷ σὺ παιδί
 20 Ἰησοῦ τῷ Χριστῷ σου τῷ κυρίῳ ἡμῶν καὶ Θεῷ καὶ βασιλεῖ,
 καὶ τῷ ἁγίῳ πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν
 αἰώνων. ἀμήν. καὶ ὁ διάκονος εἰρεῖ· ἀπολυέσθε ἐν εἰρήνῃ.

Constitutionum Apost. Lib. 8. Cotelerius. Amst. 1724. fol.

The Supper of the Lorde,

AND THE HOLY COMMUNION,

COMMONLY CALLED THE MASSE.

(According to the First Common Prayer Book of Edward VI. 1549.)

SO many as intende to bee partakers of the holy Communion, shall sygnifie their names to the Curate, ouer night: or els in the morning, afore the beginning of Matins, or immediatly after.

And if any of those be an open and notorious euill liuer, so that the congregacion by hym is offended, or haue doen any wrong to his neighbours, by worde, or dede: The Curate shall call hym, & aduertise hym, in any wise not to presume to the lordes table, vntill he haue openly declared hymselfe, to haue truly repented, and amended his former naughtie life: that the congregacion maie thereby be satisfied, whiche afore were offended: and that he haue recompensed the parties, whom he hath dooen wrong vnto, or at the least bee in full purpose so to doo, as sone as he conueniently maie.

¶ The same ordre shall the Curate vse, with those betwixt whom he perceiueth malice, and hatred to reigne, not suffering them to bee partakers of the Lordes table, vntill he knowe them to bee reconciled. And yf one of the parties so at variaunce, be content to forgeue from the botome of his harte, all that the other hath trespaced against hym, and to make amendes, for that he hymself hath offended: and the other partie will not bee perswaded to a godly vnitie, but remaine still in his frowardnes and malice: The Minister in that case, ought to admit the penitent person to the holy Communion, and not hym that is obstinate.

¶ Upon the daie, and at the tyme appointed for the ministracion of the holy Communion, the Priest that shal execute the holy ministry, shall put vpon hym the vesture appointed for that ministracion, that is to saye: a white Albe plain, with a vestement or Cope. And where there be many Priestes, or Decons,

there so many shalbe ready to helpe the Priest, in the ministration, as shalbee requisite : And shall haue vpon them lyke-wise, the vestures appointed for their ministry, that is to saye, Albes, with tunacles. Then shall the Clerkes syng in Englishe for the office, or Introite, (as they call it) a Psalme appointed for that daie.

The Priest standing humbly afore the middes of the Altar, shall saie the Lordes praier, with this Collect.

ALMIGHTIE GOD, vnto whom all hartes bee open, and all desyres knowen, and from whom no secretes are hid : clense the thoughtes of our heartes, by the inspiration of thy holy spirite : that we may perfectly loue thee, & worthely magnifie thy holy name : Through Christ our Lorde. Amen.

Then shall he saie a Psalme appointed for the introite : whiche Psalme ended, the Priest shall saye, or els the Clerkes shal syng.

iiij. Lorde haue mercie vpon vs.

iiij. Christ haue mercie vpon vs.

iiij. Lorde haue mercie vpon vs.

Then the Prieste standyng at Goddes borde shall begin.

Glory be to God on high.

The Clerkes.

And in yearth peace, good will towards men.

We praise thee, we blesse thee, we worship thee, we glorifie thee, wee geue tankes to thee for thy greate glory, O Lorde GOD heauenly kyng, God the father almightie.

O Lorde the onely begotten sonne Jesu Christe, O Lorde God, Lambe of GOD, sonne of the father, that takest awaye the synnes of the worlde, haue mercie vpon vs : thou that takest awaye the synnes of the worlde, receiue our praier.

Thou that sittest at the right hande of GOD the father, haue mercie vpon vs : For thou onely art holy, thou onely art the Lorde. Thou onely (O Christ) with the holy Ghoste, art moste high in the glory of God the father. Amen.

Then the priest shall turne hym to the people and saye.

The Lorde be with you.

The aunswere.

And with thy spirite.

The Priest.

Let vs praie.

Then shall folowe the Collect of the daie, with one of these two Collectes folowyng, for the Kyng.

ALMIGHTIE God, whose kingdom is euerlasting, and power infinite, haue mercie vpon the whole congregacion, and so rule the heart of thy chosen seruaunt Edward the sixt, our kyng and gouernour: that he (knowyng whose minister he is) maie aboue al thinges, seke thy honour and glory, & that we his subiectes (duely consydering whose auctoritie he hath) maye faithfully serue, honour, and humbly obeye him, in thee, and for thee, according to thy blessed word, and ordinaunce: Through Jesus Christe oure Lorde, who with thee, and the holy ghost, liueth, and reigneth, euer one God, worlde without ende. Amen.

ALMIGHTIE and euerlasting GOD, wee bee taught by thy holy worde, that the heartes of Kynges are in thy rule and gouernaunce, and that thou doest dispose, and turne them as it semeth best to thy godly wisdom: We humbly beseche thee, so to dispose and gouerne, the hart of Edward the sixt, thy seruaunt, our Kyng and gouernour, that in all his thoughtes, wordes, and workes, he maye euer seke thy honour and glory, and study to preserue thy people, committed to his charge, in wealth, peace, and Godlynes: Graunt this, O mercifull father, for thy dere sonnes sake, Jesus Christ our Lorde. Amen.

The Collectes ended, the priest, or he that is appointed, shall reade the Epistle, in a place assigned for the purpose, saying.

The Epistle of saint Paule written in the Chapter of
of to the.

The Minister then shall reade thepistle. Immediately after the Epistle ended, the priest, or one appointed to reade the Gospel, shall saie.

The holy Gospell written in the Chapter of.

The Clearkes and people shall aunswere.

Glory be to thee, O Lorde.

The priest or deacon then shall reade the Gospel: after the Gospell ended, the priest shall begin.

I beleue in one God.

The clerkes shall syng the rest.

The father almightie maker of heauen and yearth, and of all thinges visible, and inuisible: And in one Lorde Jesu Christ, the onely begotten sonne of GOD, begotten of his father before all worldes, God of GOD, light of light, very God of very God, begotten, not made, beeyng of one substaunce with the father, by whom all thinges were made, who for vs men, and for our saluacion, came doune from heauen, and was incarnate by the holy Ghoste, of the Virgin Mary, and was made manne, and was Crucified also for vs vnder Poncius Pilate, he suffered and was buried, and the thirde daye he arose again according to the scriptures, and ascended into heauen, and sitteth at the right hande of the father: And he shall come again with glory, to iudge both the quicke and the dead.

And I beleue in the holy ghost, the Lorde and geuer of life, who procedeth from the father and the sonne, who with the father and the sonne together, is worshipped and glorified, who spake by the Prophetes. And I beleue one Catholike and Apostolike Church. I acknowledge one Baptisme, for the remission of synnes. And I loke for the resurreccion of the deade: and the lyfe of the worlde to come. Amen.

After the Crede ended, shall folowe the Sermon or Homely, or some porcion of one of the Homelyes, as thei shalbe hereafter deuided: wherein if the people bee not exhorted, to the worthy receiuyng of the holy Sacrament, of the bodye & bloude of our sauior Christ: then shal the Curate geue this exhortacion, to those that be minded to receiue the same.

DERELY beloued in the Lord, ye that mynde to come to the holy Communiō of the bodye & bloude of our sauior Christe, must conside what S. Paule writeth to the Corinthiās, how he exhorteth all persones diligently to trie & examine themselves, before they presume to eate of that breade, and drinke of that cup: for as the benefite is great, if with a truly penitent heart, & liuely faith, we receiue that holy Sacramēt: (for then we spiritually eate the fleshe of Christ, & drinke his bloude, then we dwell in Christ & Christ in vs, wee bee made one with

Christ, and Christ with vs) so is the daunger great, yf wee receyue the same vnworthely, for then wee become gyltie of the body and bloud of Christ our sauior, we eate and drinke our owne damnacion, not considering the Lordes bodye. We kyndle Gods wrathe ouer vs: we prouoke him to plague vs with diuerse dyseases, and sonderly kyndes of death. Therefore if any here be a blasphemmer, aduouterer, or bee in malyce or enuie, or in any other greuous cryme (excepte he bee truly sory therefore, and earnestly mynded to leaue the same vices, and do trust him selfe to bee reconciled to almightie God, and in Charitie with all the worlde) lette him bewayle his synnes, and not come to that holy table, lest after the taking of that most blessed breade: the deuyll enter into him, as he dyd into Judas, to fyll him full of all iniquitie, and brynge him to destruccion, bothe of body and soule. Judge therfore your selves (brethren) that ye bee not iudged of the lorde. Let your mynde be without desire to synne, repent you truely for your synnes past, haue an earnest & lyuely faith in Christ our sauior, be in perfect charitie with all men, so shall ye be mete partakers of those holy misteries. And aboue all thynges: ye must geue moste humble and hartie thanks to God the father, the sonne, and the holy ghost, for the redempcion of the worlde, by the death and passion of our sauior Christ, both God and man, who did humble him self euen to the death vpon the crosse, for vs miserable synners, whiche laie in darknes and shadowe of death, that he myghte make vs the children of God: and exalt vs to euerlasting life. And to thend that wee should alwaye remembre the excedyng loue of oure master, and onely sauior Jesu Christe, thus diyng for vs, and the innumerable benefites (whiche by his precious bloudshedyng) he hath obteigned to vs, he hath lefte in those holy Misteries, as a pledge of his loue, & a continuall remembraunce of the same his owne blessed body, & precious bloud, for vs to fede vpon spiritually, to our endles comfort & consolacion. To him therfore with the father and the holy ghost, let vs geue (as we are most bounden) continual thanks, submittyng our selves wholly to hys holy will and pleasure, & studying to serue hym in true holines and righteousnes, al the daies of our life. Amen.

In Cathedral churches or other places, where there is dailie Communion, it shal be sufficient to reade this exhortacion aboue

written, once in a moneth. And in parish churches, vpon the weke daies it may be lefte vnsayed.

¶ *And if vpon the Sunday or holy daye, the people be negligent to come to the Communion: Then shall the Priest earnestly exhorte his parishoners, to dispose themselves to the receiuing of the holy communion more diligently, sayng these or like wordes vnto them.*

DERE frendes, and you especially vpon whose soules I haue cure and charge, on _____ next, I do intende by Gods grace, to offere to all suche as shalbe godlye disposed, the moste comfortable Sacrament of the body and bloud of Christ, to be taken of them, in the remembraunce of his moste fruitfull and glorious Passyon: by the whiche passion, we haue obteigned remission of our synnes, and be made partakers of the kyngdom of heauen, whereof wee bee assured and asseigneid, yf wee come to the sayde Sacrament, with hartie repentaunce for our offences, stedfast faithe in Goddes mercye, and earnest mynde to obeye Goddes will, and to offende no more. Wherefore our duetie is, to come to these holy misteries, with moste heartie thanks to bee geuen to almightie GOD, for his infinite mercie and benefites geuen and bestowed vpon vs his vnworthye seruantes, for whom he hath not onely geuen his body to death, and shed his bloude, but also doothe vouchsaue in a Sacrament and Mistery, to geue vs his sayed bodye and bloud to feede vpon spiritually. The whyche Sacrament beyng so Diuine and holy a thyng, and so comfortable to them whiche receyue it worthilye, and so daungerous to them that wyll presume to take the same vnworthely: My duetie is to exhorte you in the meane season, to consider the greatnes of the thing, and to serche and examine your owne consciences, and that not lyghtly nor after the maner of dissimulers with GOD: But as they whiche shoulde come to a moste Godly and heauenly Banket, not to come but in the mariage garment required of God in scripture, that you may (so muche as lieth in you) be founde worthie to come to suche a table. The waies and meanes therto is.

First that you be truly repentaunt of your former euill life, and that you confesse with an vnfained hearte to almightie God, youre synnes and vnkyndnes towardes his Maiestie committed, either by will, worde or dede, infirmitie or ignorance, and that

with inwarde sorowe & teares you bewaile your offences, & require of almightie god, mercie, & pardon, promising to him (from the botome of your hartes) thamendment of your former lyfe. And emonges all others, I am commaunded of God, especially to moue and exhorte you, to reconcile your selves to your neighbors, whom you haue offended, or who hath offended you, putting out of your heartes al hatred and malice against them, and to be in loue and charitie with all the worlde, and to forgeue other, as you woulde that god should forgeue you. And yf any mā haue doen wrōg to any other: let him make satisfaccion, and due restitution of all landes & goodes, wronfully taken awaye or with holden, before he come to Goddes borde, or at the least be in ful minde and purpose so to do, assone as he is able, or els let him not come to this holy table, thinking to deceyue God, who seeth al mēnes hartes. For neither the absolucion of the priest, can any thing auayle them, nor the receiuyng of this holy sacrament doth any thing but increase their damnacion. And yf there bee any of you, whose conscience is troubled & greued in any thing, lackyng comforte or counsaill, let him come to me, or to some other dyscrete and learned priest, taught in the law of God, and confesse and open his synne & grieve secretly, that he maye receiue suche ghostly counsaill, aduyse and comfort, that his conscience maye be releued, and that of vs (as of the Ministers of GOD and of the churche) he may receiue comfort and absolucion, to the satisfaccion of his mynde, and auoyding of all scruple and doubtfulnes: requiryng suche as shalbe satisfied with a generall confession, not to be offended with them that doe vse, to their further satisfiying the auriculer and secret confession to the Priest: nor those also whiche thinke nedefull or conuenient, for the quietnes of their awne cōsciences particularly to open their sinnes to the Priest: to bee offended with them that are satisfied, with their humble confession to GOD, and the generall confession to the churche. But in all thinges to folowe and kepe the rule of charitie, and euery man to be satisfied with his owne conscience, not iudgyng other mennes myndes or consciences: where as he hath no warrant of Goddes word to thesame.

¶ *Then shall folowe for the Offertory, one or mo, of these Sentences of holy scripture, to bee song whiles the people doo offer, or els one of them to bee said by the minister, immediatly afore the offering.*

- Math. v.** Let your light so shine before men, that they may see your good woorkes, and glorify your father which is in heauen.
- Math. vi.** Laid not up for your selves treasure upon the earth, where the rust and moth doth corrupt, and where theues breake through and steale: But laid up for your selves treasures in heauen, where neither rust nor moth doth corrupt, and where theues do not breake through nor steale.
- Math. vii.** Whatsoever you would that men should do unto you, even so do you unto them, for this is the Lawe and the Prophetes.
- Math. vii.** Not every one that saith unto me, lord, lord, shall enter into the kingdom of heauen, but he that doth the will of my father which is in heauen.
- Luc. xix.** Zachaeus stode furthe, and said unto the Lord: beholde Lord, the halfe of my goodes I geue to the poore, and if I haue doen any wrong to any man, I restore foure fold.
- i. Cor. ix.** Who goeth a warfare at any tyme at his owne cost? who planteth a vineyard, and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke?
- i. Cor. ix.** If we haue sown unto you spirituall thinges, is it a great matter yf we shall reape your worldly thynges?
- i. Cor. ix.** Dooe ye not knowe, that they which minister aboute holy thinges, lyue of the Sacrifice? They which waite of the altar, are partakers with the altar? even so hath the lord also ordained: that they which preach the Gospell, should liue of the Gospell.
- ii. Cor. ix.** He which soweth litle, shall reape litle, and he that soweth plenteously, shall reape plenteously. Let every manne do accordyng as he is disposed in his hearte, not grudgyngly, or of necessitye, for God loveth a cherefull geuer.
- Gala. vi.** Let him that is taught in the woordes, minister unto hym that teacheth, in all good thinges. Be not deceiued, GOD is not mocked. For whatsoever a man soweth, that shall he reape.
- Gala. vi.** While we haue tyme, let vs do good unto all men, and specially unto them, which are of the houshold of fayth.
- i. Timo. vi.** Godlynes is greates riches, if a man be contented with that he hath: For we brought nothing into the worlde, neither maye we cary any thing out.
- i. Timo. vi.** Charge them which are riche in this worlde, that they bee ready to geue, and glad to distribute, laying up in store for themselves a good foundation, against the time to come, that they maye attain eternall lyfe.

GOD is not vnrighteous, that he will forget youre woorkes and labor, that procedeth of loue, whiche loue ye haue shewed for his names sake, whiche haue ministred vnto the saintes, and yet do minister. Hebre. vi.

To do good, & to distribute, forget not, for with suche Sacrifices God is pleased. Hebre. xiii.

Whoso hath this worldes good, and seeth his brother haue nede, & shutteth vp his compassion from hym, how dwelleth the loue of God in him? i. Jhon. iii.

Geue almose of thy goodes, and turne neuer thy face from any poore man, and then the face of the lorde shall not be turned away from thee. Toby. iiii.

Bee mercifull after thy power: if thou hast muche, geue plentifully, if thou hast litle, do thy diligence gladly to geue of that litle, for so gathereste thou thy selfe a good reward, in the daie of necessitie. Toby. iiii.

He that hath pitie vpon the poore, lendeth vnto the Lorde: and loke what he laieth out, it shalbe paied hym again. Prouerbes xix.

Blessed be the man that prouideth for the sicke and nedy, the lorde shall deliuer hym, in the tyme of trouble. Psal. xli.

Where there be Clerkes, thei shall syng one, or many of the sentences aboue written, accordyng to the length and shortenesse of the tyme, that the people be offeryng.

In the meane tyme, whyles the Clerkes do syng the Offertory, so many as are disposed, shall offer vnto the poore mennes boxe euery one accordyng to his habilitie and charitable mynde. And at the offeryng daies appoynted: euery manne and woman shall paie to the Curate, the due and accustomed offerynges.

Then so manye as shalbe partakers of the holy Communion, shall tary still in the quire, or in some conuenient place, nigh the quire, the men on the one side, and the women on the other syde. All other (that mynde not to receiue the said holy Communion) shall departe out of the quire, except the ministers and Clerkes.

Then shall the minister take so muche Bread and Wine, as shall suffice for the persons appoynted to receiue the holy Communion, laiying the breade vpon the corporas, or els in the paten, or in some other comely thyng, prepared for that pur-

The Communion.

pose. And puttyng the wyne into the Chalice, or els in some faire or conueniente cup, prepared for that vse (if the Chalice wil not serue) puttyng therto a litle pure and cleane water : And setting both the breade and wyne vpon the Alter : Then the Prieste shall saye.

The Lorde be with you.

Aunsware.

And with thy spirite.

Priest.

Lift vp your heartes.

Aunsware.

We lift them vp vnto the Lorde.

Priest.

Let vs geue thanks to our Lorde God.

Aunsware.

It is mete and right so to do.

The Priest.

IT is very mete, righte, and our bouiden dutie that wee shoulde at all tymes, and in all places, geue thanks to thee, O Lorde, holy father, almightie euerlastyng God.

¶ *Here shall folowe the proper preface, accordyng to the tyme (if there bee any specially appoynted) or els immediatly shall folowe. Therefore with Angelles. &c.*

PROPRE PREFACES.

¶ Upon Christmas daie.

BECAUSE thou diddeste geue Jesus Christe, thyne onely sonne to bee borne as this daye for vs, who by the operacion of the holy ghoste, was made very man, of the substaunce of the Virgin Mari his mother, and that without spot of sinne, to make vs cleane from all synne. Therefore. &c.

¶ Upon Easter daie.

BUT chiefly are we bound to praise thee, for the glorious resurreccion of thy sonne Jesus Christe, our Lorde, for he is the very Pascall Lambe, whiche was offered for vs, & hath taken awaie the synne of the worlde, who by his death hath destroyed

death, and by his risynge to life againe, hath restored to vs euerlastynge life. Therefore. &c.

¶ Upon the Assencion daye.

THROUGH thy most dere beloued sonne, Jesus Christ our Lorde, who after his moste glorious resurreccion, manifestly appered to all his disciples, and in their sight ascended vp into heauen, to prepare a place for vs, that where he is, thither mighte we also ascende, and reigne with hym in glory. Therfore. &c.

¶ Upon Whitsondaye.

THROUGH Jesus Christe our Lorde, accordyng to whose moste true promise, the holy Ghoste came doune this daye frō heauen, with a sodain great sound, as it had been a mightie wynde, in the likenes of fiery tounge, lightyng vpon the Apostles, to teache them, and to leade them to all trueth, geuyng them bothe the gifte of diuerse languages, and also boldnes with feruent zeale, constantly to preache the Gospell vnto all nacions, whereby we are brought out of darkenes and error, into the cleare light and true knowlege of thee, and of thy sonne Jesus Christ. Therfore. &c.

¶ Upon the feast of the Trinitie.

IT is very meete, righte, and oure bounden duetie, that we should at al tymes, and in al places, geue thanks to thee O Lorde, almighty euerlasting God, whiche arte one God, one Lorde, not one onely person, but three persones in one substance: For that which we beleue of the glory of the father, thesame we beleue of the sōne, and of the holy ghost, without any difference, or inequalitye, whom the Angels. &c.

After whiche preface shall folowe immediatly.

Therefore with Angels and Archangels, and with all the holy companye of heauen: we laude and magnify thy glorious name, euermore praisynge thee, and saying:

Holy, holy, holy, Lorde God of Hostes: heauen & earth are full of thy glory: Osanna in the highest. Blessed is he that commeth in the name of the Lorde: Glory to thee O lorde in the highest. *This the Clerkes shal also syng.*

¶ *When the Clerkes haue dooen syngyng, then shall the Priest, or Deacon, turne hym to the people and saye.*

Let vs praie for the whole state of Christes church.

¶ *Then the Priest turnyng hym to the Altar, shall saye or syng, playnly and distinctly, this prayer folowyng.*

ALMIGHTIE and euerliuyng God, whiche by thy holy Apostle haste taught vs to make prayers and supplicacions, and to geue thanks for al menne: We humbly beseche thee moste mercyfully to receiue these our praiers, which we offre vnto thy diuine Maiestie, beseching thee to inspire cōtinually the vniuersal church, with the spirite of trueth, vnitie and concorde: And graunt that al they that do cōfesse thy holy name, maye agree in the trueth of thy holye worde, and liue in vnitie and godly loue. Speciallye we beseche thee to saue and defende thy seruaunt, Edward our Kyng, that vnder hym we maye be Godly and quietly gouerned. And graunt vnto his whole cōsaile, and to all that be put in auctoritie vnder hym, that they maye truly and indifferently minister iustice, to the punishement of wickednesse and vice, and to the maintenaunce of Goddes true religion and vertue. Geue grace (O heavenly father) to all Bishoppes, Pastors, and Curates, that thei maie bothe by their life and doctrine, set furthe thy true and liuely worde, and rightely and duely administer thy holy Sacramentes. And to al thy people geue thy heavenly grace, that with meke heart and due reuerence, they may heare and receiue thy holy worde, truly seruyng thee in holynes and righteousnes, all the dayes of their life: And we most hūbly beseche thee of thy goodnes (O Lorde) to coumfort and succour all them, whyche in thys transytory life be in trouble, sorowe, nede, syckenes, or any other aduersitie. And especially we commend vnto thy mercifull goodnes, this congregacion which is here assembled in thy name, to celebrate the commemoracion of the most glorious death of thy sonne: And here we do geue vnto thee moste high praise, and hartie thanks for the wonderfull grace and vertue, declared in all thy saintes, from the begynning of the worlde: And chiefly in the glorious and moste blessed virgin Mary, mother of thy sonne, Jesu Christe our Lorde and God, and in the holy Patriarches, Prophetes, Apostles and Martyrs, whose examples (o Lorde) and stedfastnes in thy fayth, and kepyng thy holy commaundementes: graunt vs to folowe. We commend vnto thy mercye (O Lorde) all other thy seruauntes, which are departed hence from vs, with the signe of faith, and nowe do reste in the slepe of peace: Graūt vnto them, we beseche thee, thy mercy, and

eueralasting peace, and that at the day of the generall resurreccion, we and all they which bee of the misticall body of thy sonne, may altogether be set on his right hand, and heare that his most ioyfull voyce: Come vnto me, O ye that be blessed of my father, and possesse the kingdom, whiche is prepared for you, from the begynning of the worlde: Graunt this, O father, for Iesus Christes sake, our onely mediatour and aduocate.

O God heauenly father, which of thy tender mercie, diddest geue thine only sonne Iesu Christ, to suffre death vpon the crosse for our redempcion, who made there (by his one oblacion once offered) a full, perfect, and sufficient sacrifice, oblacion, and satisfacyon, for the sinnes of the whole worlde, and did institute, and in his holy Gospell commaund vs, to celebrate a perpetuall memory, of that his precious death, vntyll his comming again: Heare vs (o merciful father) we besech thee: and with thy holy spirite & worde, vouchsafe to blesse and sanctifie these thy gyftes, and creatures of bread and wyne, that they maie be vnto vs the bodye and bloude of thy moste derely beloued sonne Iesus Christe. Who in thesame nyght that he was betrayed: tooke

*Here the
prieste must
take the bread
into his handes.*

breade, and when he had blessed, and geuen thanks: he brake it, and gaue it to his disciples, sayng: Take, eate, this is my bodye which is geuen for you, do this in remembraunce of me.

*Here the
priest shall
take the Cuppe
into his handes.*

Likewyse after supper he toke the cuppe, and when he had geuen thanks, he gaue it to them, sayng: drynk ye all of this, for this is my bloude of the newe Testament, whyche is shed for you and for many, for remission of synnes: do this as oft as you shall drinke it in remembraunce of me.

These wordes before rehersed are to be said, turning still to the Altar, without any eleuacion, or shewing the Sacrament to the people.

WHEREFORE, O Lorde and heauenly father, accordyng to the Instytucion of thy derely beloued sonne, our sauour Iesu Christ, we thy humble seruantes do celebrate, and make here before thy diuine Maiestie, with these thy holy giftes, the memoryall whyche thy sonne hath wylled vs to make, hauing in remembraunce his blessed passion, mightie resurreccyon, and glorious ascencion, renderyng vnto thee most hartie thanks, for the innumerable benefites procured vnto vs by thesame, entierely desiryng thy fatherly goodnes, mercifully to accepte this our Sacrifice of praise and thanks geuing: most humbly

beseching thee to graunt, that by the merites and death of thy sōne Jesus Christ, and through faith in his bloud, we and al thy whole church, may obteigne remission of our sinnes, and all other benefites of hys passyon. And here wee offre and present vnto thee (O Lorde) oure selfe, oure soules, and bodies, to be a reasonable, holy, and liuely sacrifice vnto thee: humbly besechyng thee, that whosoever shalbee partakers of thys holy Communion, maye worthely receiue the moste precious body and bloude of thy sonne Jesu Christe: and bee fulfilled with thy grace and heauenly benediccion, and made one bodye with thy sonne Jesu Christe, that he maye dwell in them, and they in hym. And although we be vnworthy (through our manyfolde synnes) to offre vnto thee any Sacryfice: Yet we beseeche thee to accepte thys our bounden duetie and seruice, and commaunde these our prayers and supplicacions, by the Ministry of thy holy Angels, to be brought vp into thy holy Tabernacle before the syght of thy dyuine maiestie: not waiyng our merites, but pardonyng our offences, through Christe our Lorde, by whome, and with whome, in the vnitie of the holy Ghost: all honour and glory, be vnto thee, O father almightie, world without ende. Amen.

Let vs praye.

AS our sauour Christe hath commaunded and taught vs, we are bolde to saye. Our father whyche art in heauen, halowed be thy name. Thy Kyngdome come. Thy wyll be doen in yearth, as it is in heauen. Geue vs this daye our dayly breade. And forgeue vs our trespases, as wee forgeue them that trespasse agaynst vs. And leade vs not into temptacion.

The aunswere.

But deliuer vs from euill. Amen.

Then shall the priest saye.

The peace of the Lorde be alwaye with you.

The Clerkes.

And with thy spirite.

The Priest.

CHRIST our Pascall lambe is offred vp for vs, once for al, when he bare our sinnes on hys body vpon the crosse, for he is the very lambe of God, that taketh away the sinnes of the

worlde: wherfore let vs kepe a ioyfull and holy feast with the Lorde.

Here the priest shall turne hym toward those that come to the holy Communion, and shall saye.

YOU that do truly and earnestly repent you of your synnes to almightie God, and be in loue and charitie with your neighbors, and entende to lede a newe life, folowyng the commaundementes of God, and walkyng from hencefurth in his holy wayes: drawe nere and take this holy Sacrament to your comforte, make your humble confession to almightie God, and to his holy church here gathered together in hys name, mekely knelyng vpon your knees.

Then shall thys generall Confession bee made, in the name of al those that are minded to receiue the holy Communion, eyther by one of them, or els by one of the ministers, or by the prieste hymselfe, all kneeling humbly vpon their knees.

ALMYGHTE GOD father of oure Lord Jesus Christ, maker of all thynges, iudge of all men, we knowlege and bewaile our manyfold synnes and wyckednes, which we from tyme to tyme, most greuously haue committed, by thought, word and dede, agaynst thy diuine maiestie, prouoking moste iustly thy wrath and indignacion against vs, we do earnestly repent & be hartely sory for these our misdoinges, the remembraunce of them is greuous vnto vs, the burthen of them is intollerable: haue mercye vpon vs, haue mercie vpon vs, moste mercifull father, for thy sonne our Lorde Jesus Christes sake, forgeue vs all that is past, and graunt that we may euer hereafter, serue and please thee in neunes of life, to the honor and glory of thy name: Through Jesus Christe our Lorde.

Then shall the Prieste stande vp, and turnyng hymselfe to the people, say thus.

ALMIGHTIE GOD our heauenly father, who of his great mercie, hath promysed forgeuenesse of synnes to all them, whiche with hartye repentaunce and true fayth, turne vnto him: haue mercy vpon you, pardon and delyuer you from all youre sinnes, confirme and strēgthen you in all goodnes, and bring you to euerlasting lyfe: through Jesus Christ our Lord. Amen.

Then shall the Priest also say.

Heare what cōmfortable woordes our sauour Christ sayeth, to all that truely turne to him.

Come vnto me all that trauell and bee heauy laden, and I shall refreshe you. So God loued the worlde that he gaue his onely begotten sonne, to the ende that al that beleue in hym, shoulde not perishe, but haue lyfe euerlasting.

Heare also what saint Paul sayeth.

This is a true saying, and woorthie of all men to bee receiued, that Jesus Christe came into thys worlde to saue sinners.

Heare also what saint John sayeth.

If any man sinne, we haue an aduocate with the father, Jesus Christ the righteous, and he is the propiciation for our sinnes.

Then shall the Priest turnyng him to gods boord knele down, and say in the name of all them, that shall receyue the Communion, this prayer folowing.

WE do not presume to come to this thy table (o mercifull lord) trusting in our owne righteousness, but in thy manifold & great mercies: we be not woorthie so much as to gather vp the cromes vnder thy table, but thou art the same lorde whose propertie is alwayes to haue mercie: Graunt vs therfore (gracious lorde) so to eate the fleshe of thy dere sonne Jesus Christ, and to drynke his bloud in these holy Misteries, that we may continually dwell in hym, and he in vs, that oure synfull bodyes may bee made cleane by his body, and our soules washed through hys most precious bloud. Amen.

Then shall the Prieste firste receiue the Communion in both kindes himselfe, and next deliuer it to other Ministers, if any be there presente (that they may bee ready to helpe the chiefe Minister) and after to the people.

And when he deliuereth the Sacramente of the body of Christe, he shall say to euery one these woordes.

The body of our Lorde Jesus Christe whiche was geuen for thee, preserue thy bodye and soule vnto euerlasting lyfe.

And the Minister deliuering the Sacrament of the bloud, and geuing euery one to drinke once and no more, shall say.

The bloud of our Lorde Jesus Christe which was shed for thee, preserue thy bodye and soule vnto euerlasting lyfe.

If there be a Deacon or other Priest, then shal he folow with the Chalice: and as the priest ministreth the Sacrament of the body, so shal he (for more expedicion) minister the Sacrament of the bloud, in fourme before written.

In the Communion tyme the Clarkes shall syng.

ii. O lambe of god that takeste away the sinnes of the worlde: haue mercie vpon vs.

O lambe of god that takeste away the synnes of the worlde: graunt vs thy peace.

Beginning so soone as the Prieste doeth receyue the holy Communion: and when the Communion is ended, then shall the Clarkes syng the post Communion.

Sentences of holy scripture, to be sayd or song euery daye one, after the holy Communion, called the post Communion.

If any man will folowe me, let him forsake hymselfe, and take vp his crosse and folowe me. Math. xvi.

Whosoever shall indure vnto thende, he shalbe saued. Mar. xiii.

Prayd be the Lorde god of Israell, for he hath visited and redemed hys people: therefore let vs serue hym all the dayes of our lyfe, in holines and righteousnes accepted before hym. Luc. i.

Happie are those seruantes, whome the Lord (when he cummeth) shall fynde waking. Luc. xii.

Be ye readye, for the sonne of manne will come, at an hower when ye thinke not. Luc. xii.

The seruante that knoweth hys maisters will, and hath not prepared himself, neither hath doen according to his will, shalbe beaten with many stripes. Luc. xii.

The howre cummeth and now it is, when true wooshippers shall wurship the father in spirite and trueth. John. iiiii.

Beholde, thou art made whole, sinne no more, lest any wurse thing happen vnto thee. John. v.

If ye shall continue in my woorde, then are ye my very disciples, and ye shall knowe the truth, and the truth shall make you free. Iohn. viii.

While ye haue lighte, beleue on the lyght, that ye may be the children of light. John. xii.

He that hath my commaundemētes, and kepeth them, thesame is he that loueth me. Iohn. xiiii.

If any man loue me, he will kepe my woorde, and my father Ihon. xiiii.

will loue hym, and wee will come vnto hym and dwell with hym.

John. xv. If ye shall byde in me, and my woorde shall abyde in you, ye shall aske what ye will, and it shall bee doen to you.

Iohn xv. Herein is my father gloryfied, that ye beare muche fruite, and become my disciples.

John. xv. This is my commaundement, that you loue together as I haue loued you.

Roma. viii. If God be on our syde, who can be agaynst vs? which did not spare his owne sonne, but gaue him for vs all.

Rom. viii. Who shall lay any thing to the charge of Goddes chosen? it is GOD that iustifyeth, who is he that can condemne?

Rom. xiii. The nyght is passed, and the day is at hande, let vs therefore cast away the dedes of darkenes, and put on the armour of light.

i. Corin. i. Christe Jesus is made of GOD, vnto vs wisdom, and righteousness, and sanctifying, and redempcion, that (according as it is written) he whiche reioyceth shoulde reioyce in the Lorde.

i. Corin. iii. Knowe ye not that ye are the temple of GOD, and that the spirite of GOD dwelleth in you? if any manne defile the temple of GOD, him shall God destroy.

i. Corin. vi. Ye are derely bought, therefore glorifye God in your bodies, and in your spirites, for they belong to God.

Ephes. v. Be you folowers of God as deare children, and walke in loue, euen as Christe loued vs, and gaue hymselfe for vs an offering and a Sacrifice of a sweete sauoure to God.

Then the Priest shall geue thanks to God, in the name of all them that haue communicated, turning him first to the people, and saying.

The Lorde be with you.

The aunswere.

And with thy spirite.

The priest.

Let vs pray.

ALmighty and euerlyuyng GOD, we moste hartely thanke thee for that thou hast vouchsafed to feede vs in these holy Misteries, with the spirituall foode of the moste precious body and bloud of thy sonne, our sauour Jesus Christ, and hast assured vs (duely receiuing the same) of thy fauour and

goodnes toward vs, and that we be very membres incorporate in thy Misticall bodye, whiche is the blessed companye of all faythfull people: and heyres through hope of thy euerlasting kingdome, by the merites of the most precious death and passion, of thy deare sonne. We therfore most humbly beseche thee, O heauenly father, so to assist vs with thy grace, that we may continue in that holy felowship, and doe all suche good woorkes, as thou hast prepared for vs to walke in, through Jesus Christe our Lorde, to whome with thee, and the holy goste, bee all honour and glory, world without ende.

Then the Priest turning hym to the people, shall let them depart with this blessing.

The peace of GOD (whiche passeth all vnderstandyng) kepe your heartes and mindes in the knowledge and loue of GOD, and of hys sonne Jesus Christe our lorde. And the blessing of God almightie, the father, the sonne, and the holy gost, be emonges you, and remayne with you alway.

Then the people shall aunswere.

Amen.

Where there are no clerkes, there the Priest shall say al thinges appoynted here for them to sing.

When the holy Communion is celebrate on the workeday, or in priuate howses: Then may be omitted, the Gloria in excelsis, the Crede, the Homily, and the exhortacion, beginning.

Dearely beloued. &c.

¶ *Collectes to bee sayed after the Offertory, when there is no Communion, euery such day one.*

ASSIST vs mercifully, O Lord, in these our supplicacions & praiers, and dispose the way of thy seruantes, toward the attainment of euerlasting saluacyon, that emong all the chaunges and chaunces of thys mortall lyfe, they may euer bee defended by thy moste gracious and readye helpe: throughe Christe our Lorde. Amen.

O ALMIGHTIE Lorde and euerlyuyng GOD, vouchesafe, we beseche thee, to direct, sanctifye and gouerne, both our heartes and bodies, in the wayes of thy lawes, and in the workes of thy cōmaundementes: that through thy most mightie protec-

cion, both here and euer, we may be preserved in body and soule:
Through our Lorde and sauour Jesus Christ. Amen.

GRAUNT we besече thee almightie god, that the wordes
whiche we haue hearde this day with our outwarde eares,
may through thy grace, bee so grafted inwardly in our heartes,
that they may bring forth in vs, the fruite of good liuing, to the
honour and prayse of thy name: Through Jesus Christe our
Lorde. Amen.

PREVENT vs, O lorde, in all our doinges, with thy most
gracious fauour, and further vs with thy continuall helpe,
that in al our woorkes begonne, continued and ended in thee: we
may glorifye thy holy name, and finally by thy mercy obtaine
euerlasting life. Through. &c.

ALMIGHTIE God, the fountayn of all wisdom, which
knowest our necessities beefore we aske, and our igno-
raunce in asking: we besече thee to haue compassion vpon
our infirmities, and those thynges whiche for our vnwoorthines
we dare not, and for our blindnes we can not aske, vouchsaue to
geue vs for the woorthines of thy sonne Jesu Christ our Lorde.
Amen.

ALMIGHTIE god, which hast promised to heare the peti-
cions of them that aske in thy sonnes name, we besече
thee mercifully to inclyne thyne eares to vs that haue made nowe
our prayers and supplications vnto thee, and graunte that those
thynges whiche we haue saythfullye asked accordyng to thy will,
maye effectually bee obteyned to the reliefe of oure necessitye,
and to the setting forth of thy glorye: Through Jesus Christ
our Lorde.

For rayne.

O GOD heauenly father, whiche by thy sonne Jesu Christ,
hast promised to al thē that seke thy kingdom, & the
righteousnes thereof, al thinges necessary to the bodely suste-
naunce: send vs (we besече thee) in this our necessitie, such
moderate rayne and showers, that we may receiue the frutes of
the earth, to our comfort and to thy honor: Through Jesus
Christ our Lord.

For fayre wether.

O LORDE God, whiche for the sinne of manne, didst once
drowne all the worlde, except eight persons, and afterwarde

of thy great mercye, didste promise neuer to destroy it so agayn : We hüblý beseche thee, that although we for oure iniquities haue woorthelye deserued this plague of rayne and waters, yet vpon our true repentaunce, thou wilt sende vs suche wether wherby we may receiue the fruites of the earth in due season, and learne both by thy punishment to amende our liues, and by the graunting of our petition, to geue thee prayse and glory : Through Jesu Christ our Lorde.

¶ *Upon wednesdaies & frydaies, the English Letany shalbe said or song in all places, after suche forme as is appoynted by the kynges maiesties Iniunccons: Or as is or shal bee otherwyse appoynted by his highnes. And thoughe there be none to communicate with the Priest, yet these dayes (after the Letany ended) the Priest shall put vpon him a playn Albe or surplesse, with a cope, and say al thinges at the Altar (appoynted to bee sayde at the celebracyon of the lordes supper) vntill after the offertory. And then shall adde one or two of the Collectes afore written, as occasion shall serue by his discrecion. And then turning him to the people shall let them depart, with the accustomed blessing.*

And the same order shall be vsed all other dayes, whensoever the people be customably assembled to pray in the churche, and none disposed to communicate with the Priest.

Lykewyse in Chapelles annexed, and all other places, there shalbe no celebracion of the Lordes supper, except there be some to communicate with the Priest. And in suche Chapelles annexed where the people hath not bene accustomed to pay any holy bread, there they must either make some charitable prouision for the bering of the charges of the Communion, or elles (for receyuyng of the same) resort to theyr Parish Churche.

For aduoyding of all matters and occasyon of dyscencyon, it is mete that the breade prepared for the Communion, bee made through all thys realme, after one sort and fashion: that is to say, vnleauened, and rounde, as it was afore, but without all maner of printe, and some thyng more larger and thicker then it was, so that it may be aptly deuided in diuers pieces: and euery one shall be deuided in two pieces, at the leaste, or more, by the discrecion of the minister, and so distributed. And menne muste not thynke lesse to be receyued in parte, then in

the whole, but in each of them the whole body of our saviour Jesu Christ.

And forsomuche as the Pastours and Curates within thys realme, shal continually fynd at theyr costes and charges in theyr cures, sufficient Breade and Wyne for the holy Communion (as oft as theyr Parishioners shalbe disposed for theyr spiritual comfort to receyue the same) it is therefore ordred, that in recompence of suche costes and charges, the Parishoners of euerye Parische shall offer euery Sunday, at the tyme of the Offertory, the iuste valour and price of the holy lofe (with all suche money, and other thinges as were wont to be offered with the same) to the vse of theyr Pastours and Curates, and that in suche ordre and course, as they were woont to fynde and pay the sayd holy lofe.

Also, that the receiuing of the Sacrament of the blessed body and bloud of Christ, may be most agreable to the institucion therof, and to the vsage of the primatiue Church: In all Cathederall and Collegiate Churches, there shal alwaies some Communicate with the Prieste that ministreth. And that the same may bee also obserued euery where abrode in the countrey: Some one at the least of that house in euery Parische, to whome by course after the ordinaunce herein made, it apperteyneth to offer for the charges of the Communion, or some other whom they shall prouide to offer for them, shall receiue the holye Communion with the Prieste: the whiche may be the better doen, for that they knowe before, when theyr course commeth, and maie therfore dispose themselues to the worthie receiuyng of the Sacramente. And with hym or them who doeth so offre the charges of the Communion: all other, who be then Godly disposed thereunto, shall lykewyse receiue the Communion. And by this meanes the Minister hauyng alwaies some to communicate with him, maie accordingly solempnise so high and holy misteries, with all the suffrages and due ordre appoynted for thesame. And the Priest on the weke daie, shall forbear to celebrate the Communion, excepte he haue some that will communicate with hym.

Furthermore, euery man and woman to be bound to heare and be at the diuine seruice, in the Parische church where they be resident, and there with deuout prayer, or Godly silence and meditation, to occupie themselues. There to paie their duties,

to communicate once in the yeare at the least, and there to receyue, and take all other Sacramentes and rites, in this booke appoynted. And whosoeuer willyngly vpon no iust cause, doeth absent themselves, or doeth vngodly in the Parishe church occupie themselves: vpon proffe therof, by the Ecclesiasticall lawes of the Realme to bee excommunicate, or suffer other punishment, as shall to the Ecclesiastical iudge (according to his discrecion) seme conuenient.

And although it bee redde in aunciente writers, that the people many yeares past, receiued at the priestes handes, the Sacrament of the body of Christ in theyr owne handes, and no commaundement of Christ to the contrary: Yet forasmuche as they many tymes conueyghed the same secretely awaye, kept it with them, and diuersly abused it to supersticion and wickednes: lest any suche thyng hereafter should be attempted, and that an vniformitie might be vsed, throughout the whole Realme: it is thought conuenient the people commonly receiue the Sacrament of Christes body, in their mouthes, at the Priestes hande.

From the Edition of the first Common Prayer Book,
 "Imprinted at London in Fletestrete by Edward Whit-
 church, the seventh daye of Marche, 1549." Folio.

Notes.

PAGE 3, line 3. *Rom.* "Signat se signo Crucis." Ante omnem actum manus pingat Crucem. *S. Hieron. Epist. 22. ad Eust. c. 16.* et manu dextera, *ex Justino Martyre ad Orthod. resp. ad quæst. 118.* et manu plena, hoc est, quinque digitis ad quinque vulnera Christi significanda: *Durand. lib. 2. cap. 46.* sed tribus digitis signum Crucis exprimendum esse, quia sub invocatione Trinitatis imprimitur, aiebat *Innoc. III. lib. 2. cap. 45.* et memorat *Leo IV. Epist. ad Episcopos*: ita ut manus a superiori descendat in inferius, et a dextera transeat ad sinistram: quia Christus de Cælo descendit in Terram, et a Judæis transivit ad Gentiles. Quidam tamen, *subdit ille*, a sinistra producant in dexteram, quia de miseria transire debemus ad gloriam, sicut et Christus de morte transivit ad vitam.

Gavanti Thes. Sac. Rituum, tom. i. p. 170.

And so S. Ambrose has said; that we make the sign of the Cross upon our forehead, that we may always be bold *to confess*: upon our breast, that we may remember *to love*: upon our arm, that we may be ready at all times *to work*.

Page 6, line 15. *Sarum and Bangor.* "Precor omnes sanctos Dei." It is one thing to assert that the Saints can hear our prayers, if we address them; it is another to believe that they offer up for us, and for the Church of which they are members, prayers and intercession. That the Almighty does listen graciously to the prayers of His Saints we know from the Sacred Scriptures. In Genesis, Abimelech, we read, was told that if he restored to Abraham his wife, the Patriarch should pray for him, and he should live. "Now, therefore, restore the man his wife; for he is a prophet: and he shall pray for thee, and thou shalt live." Ch. 20, v. 7. And again, in the 42nd ch. of Job, v. 7, Eliphaz and his two friends, against whom the wrath of the Lord was kindled, are directed to "go to My servant Job,—and My servant Job shall pray for you: for him will I accept."

Page 7, line 12. *Rom.* "Percutit sibi pectus ter, dicens:"
Tunsio pectoris obtritio cordis. *S. Augustin.* Enar. 2. in Psal. 31.

Page 10, line 21. *Sarum, Bangor, &c.* "Aufer a nobis Domine." There seems to be some doubt, say the ritualists, whether this prayer includes the people, as well as the Priest, or whether the assistant Deacons only are intended, who alone with the Priest go to the Altar. The next prayer, in the Roman Use, concludes in the singular number, "ut indulgere digneris omnia peccata mea."

Page 12, line 8. *Sarum and Bangor.* "Ipse sacerdos thurificet medium altaris." The use of incense, in the public services of the Church, is of the most remote antiquity: and it was among the few offerings which were allowed to be made at the Altar, *to be there consumed*, as appears from the 2nd of the Apostolical Canons. The object of burning incense seems to be well expressed in the prayer which is found in the Liturgy of S. John Chrysostom, according to the translation in Goar's Collection. "Incensum tibi offerimus Christe Deus in odorem suavitatis spiritualis, quem suscipe Domine in sanctum et supercœleste ac intellectuale tuum altare, et repende nobis abundantes tuas miserationes, et illas largire nobis servis tuis."

Goar. Rituale Græc. p. 62.

Page 12, line 21. *Sarum, &c.* "Sequatur Kyrie." From the 6th ch. of the 8th book of the Apostolical Constitutions, (quoted by Le Brun, vol. i. p. 80) it appears that the prayer, "Kyrie eleison," was used by the faithful in behalf of the Catechumens, "that God would be pleased to illumine them with the light of His Gospel, and fill them with the grace of His Holy Spirit." This prayer of course occurred before the dismissal of the Catechumens, and the beginning of the solemn part, the Canon.

Upon certain Festivals these *Kyrie* were appointed in the English Church to be sung with several verses added to the original words. As, for example, upon the double feasts were to be sung either "Kyrie rex genitor:" or, "Kyrie fons bonitatis:" or, "Kyrie omnipotens pater," with two or three others, at the choice of the Precentor. Upon the Feast of the Epiphany was appointed always, "Kyrie fons bonitatis." Upon S. Michael's

day, "Kyrie rex splendens," which also was appointed for S. Dunstan's day, who is said to have heard it sung by Angels in a dream. Below are two of these Kyrie.

Kyrie, rex genitor ingenite vera essentia, eleyson.

Kyrie, luminis fons, rerumque conditor, eleyson.

Kyrie, qui nos tuæ imaginis signasti specie, eleyson.

Christe, Dei forma humana particeps, eleyson.

Christe, lux oriens, per quem sunt omnia, eleyson.

Christe, quia perfecta es sapientia, eleyson.

Kyrie, spiritus vivifice, vitæ vis, eleyson.

Kyrie, utriusque vapor, in quo cuncta, eleyson.

Kyrie expurgator scelerum, et largitor gratiæ, quæsumus propter nostras offensas noli nos relinquere, O consolator dolentis animæ, eleyson.

2.

Kyrie, omnipotens pater ingenite nobis miseris, eleyson.

Kyrie, qui proprio plasma tuum filio redemisti, eleyson.

Kyrie, adonai nostra dele crimina plebique tuo, eleyson.

Christe, splendor gloriæ, patrisque figura substantiæ, eleyson.

Christe, patris qui mundum præcepto salvasti nobis, eleyson.

Christe, salus hominum vitæque æterna angelorum, eleyson.

Kyrie, spiritus paraclite largitor veniæ nobis, eleyson.

Kyrie fons misericordiæ septiformis gratiæ, eleyson.

Kyrie, indultor piissime procedens ab utroque, charismatum dator largissime, doctor vivifice, clemens, eleyson.

Page 14, line 3. *Sarum*, &c. "Gratias agimus tibi propter magnam *gloriam* tuam." Magnæ Dei gloriæ, potius quam gratiarum actio, procul dubio Honor, obsequium, reverentia, ac prostratio debetur: dicendum igitur, quod ibi *Gloriam*, usurpetur pro eo attributo, in quo Deus ipse summe gloriatur, scilicet pro ejus misericordia, quæ erga nos exercita, semper in ipsius Dei miserentis vertitur gloriam; sæpenumero etiam in Sacris Scripturis gloria pro misericordia accipitur, sicut ex verbis Apostoli, ad Romanos, c. 3. *Omnes enim peccaverunt, et egent Gloria Dei*, id est, Dei misericordia. *Cavalieri Opera*, tom. v. p. 20.

Page 14, line 22. *Sarum*, &c. "Oremus." Numquid ubi audieritis sacerdotem Dei ad ejus altare populum hortantem ad orandum, non respondebitis, Amen? *S. August. epist.* 106. ad

Vitalem. In iis horrendissimis mysteriis communia sunt omnia : omnes eandem dicimus, et non sicut in veteri lege partem sacerdos, et partem populus, sed omnibus unum corpus proponitur, et unum poculum. *S. Chrysostom.* Homil. 10. in 2 Epist. ad Corinthios. Vide *Durant.* de ritibus Ecclesiæ. lib. 2. cap. 16.

Page 16, line 9. *Sarum, Ebor, &c.* "Gradale." Responsum vel sponsorium, ita appellatum, quia in gradibus canitur.

Du Cange. Gloss.

Dicitur graduale, vel gradale a gradibus scilicet humilitatis. Significans ascensus nostros de virtute in virtutem.—pertinet ad opera activæ vitæ, ut notetur nos operibus respondere eis quæ in lectione audivimus : scilicet prædicationem.

Durand. Rationale. Fol. 69. Edit. 1473.

Page 16, line 10. *Ebor.* "Tractus." Cantus Ecclesiastici species. *Du Cange* : who cites several authorities explaining the meaning and history of the *Tract*. *Durandus* has said, "Dicitur Tractus a trahendo : quia tractim et cum asperitate vocum, et prolixitate verborum canitur." *Rationale.* Fol. 70. Edit. 1473.

Page 16, line 11. *Ebor.* "Tropus." Est quidam versiculus, qui præcipuis festivitatibus cantatur ; et continet tria, videlicet Antiphonam, Versum, et Gloriam. Ita *Durandus.* *Ration.* lib. 4. c. 5. qui hæc subdit lib. 6. c. 114. "Hi autem versus Tropi vocantur, quasi laudes ad antiphonas convertibiles : Τρόπος enim Græce, conversio dicitur Latine." *Du Cange.* Gloss.

Page 16, line 30. *Sarum, &c.* "Alleluya." Quia post luctum sequitur consolatio. Nam beati qui lugent quoniam ipsi consolabuntur : ideo post graduale cantatur alleluia.

Durand. Rationale. Fol. 69. Edit. 1473.

Page 16, line 31. *Sarum.* "Sequentia." Canticum exultationis, quæ et *Prosa* dicitur. *Du Cange.* The Sequences were called Proses, because though written in a species of verse, they were not limited by any of the common rules of metre. *Durand*, quoted by *Du Cange*, says that they were originally introduced by *Notker*, Abbot of *S. Gall*. (In the diocese of *Constance* ; and who lived about A. D. 900.) Among them were the famous "Dies iræ," and "Stabat Mater dolorosa."

Page 16, line 33. *Sarum and Bangor*. "Diaconus antequam accedat ad evangelium pronuntiandum, &c." Antiquitus, etiam evangelium legebatur a Lectore, ut colligitur ex Epistola sancti Cypriani 33. et ex Concilio Toletano 1. cap. 2. Hoc postea munus majoris erga Evangelium honoris gratia Diaconis demandatum fuit, ut habetur ex Epistola S. Hieronymi ad Sabinianum. *Evangelium Christi quasi Diaconus lectitabas*. Et ex Epistola sancti Bonifacii Episcopi Moguntini ad Zachariam Pontificem, ubi conqueritur quosdam Diaconos, quamvis plures concubinas haberent, adhuc Evangelium legere. Apud Græcos etiamnum mos viget, ut Evangelium a Lectoribus publice legatur, uti refert Smithius in Epistola de præsentī Ecclesiæ Græcæ statu. pag. 145. *Cavalieri Opera*, tom. v. p. 30.

Page 17, line 4. *Herford*. "Lectrinum." Epistola inscribitur *Lectio*, quia initio quidem tantummodo elata voce sine cantu legebatur, locusque in quo legebatur, *lectrinum*, *lectricium*, *lectorium*, *legeolum*, dictum fuit a verbo *legere*.
Le Brun, tom. i. p. 99.

Page 18, line 5. *Sarum*, &c. "Jube domne benedicere." This, says *Le Brun*, was a manner of address formerly much in use, as being a mark of humiliation and respect. So, anciently among the Greeks, the Deacon, when he warned the Faithful who were assembled in their solemn service, either to rise or sit, did not say *Rise* or *Sit*, but merely "*Jubete*," as if it were, *command yourselves* to do so and so.

The word *Domne* is a contraction from Dominus. The latter was appropriated in its strict use to the Deity alone: and *Domnus* or *Domna*, in the middle ages, was a title of great respect, and applied only to eminent dead Saints, or living people who occupied important offices in the Church: as for example, the officiating Priest during the celebration of the Eucharist. See also *Du Cange* upon the word.

Page 20, line 2. *Sarum*. "Finito evangelio." At this period of the service, or, in some churches, after the Creed, the sermon was preached, if there was to be any. Very anciently, more than one sermon was delivered: the Priests first, each in order, gave a short exhortation, and, if he were present, the Bishop, last. *Apost. Const.* lib. 2. c. 58. In the next chapter of the same

book, particular directions are given, that Priests coming from another parish should be *pressed to preach*, "for a stranger's words are always acceptable and very useful, according to that in S. Matt. *no prophet is without honour save in his own country.*"

Page 23, line 3. *Sarum, &c.* "Offertorium." The verse is so called which was sung just before the oblation of the elements by the Priest. And it was at this time that anciently the people made their offerings. A custom which is even now observed upon certain occasions in some Churches abroad, though fallen into otherwise total disuse in the Roman Communion.

Page 25, line 3. *Rom.* "Deus, qui humanæ, &c." This and the following prayers before *the Secret* were added to the Roman Use about the year 1050, and are still omitted in many of the Monastic Missals.

Page 28, line 8. *Sarum.* "Eat sacerdos ad dextrum cornu altaris et abluat manus." In almost all churches, I believe, we find the Piscina upon the Epistle side of the Altar. S. Cyril testifies to the antiquity of this observance during the Holy Service, and teaches us its meaning. "Ye saw then the Deacon give to the Priest water to wash, and to the Presbyters who stood round God's altar. He gave it, not at all because of bodily defilement; no; for we did not set out for the Church with defiled bodies. But this washing of hands is a symbol that ye ought to be pure from all sinful and unlawful deeds: for since the hands are a symbol of action, by washing them we represent the purity and blamelessness of our conduct. Hast thou not heard the blessed David opening this mystery, and saying, *I will wash my hands in innocency, and so will I compass thine Altar, O Lord?* The washing therefore of hands is a symbol of immunity from sin." *Catechetical Lect. Oxf. Trans. p. 273.*

So also we are told in the *Apostolical Const.* b. 8. c. 11. The water which at this time is poured upon the Priest's hands, "is a sign of the purity which befits a soul consecrated to God."

Page 30, line 8. *Sarum, Bangor, &c.* "Orate, fratres." *Se quidem Sacerdos comparat, ut in Sancta Sanctorum pedem in-*

ferat, et ut ita dicam, Fidelibus vale dicit, quos non ante visurus est, quam Sacrificium consummaverit. *Le Brun.* tom. i. pag. 182.

Page 32, line 14. *Ebor, &c.* "Præfatio." So called, as being an introduction to the Canon or solemn part of the Service. In the Greek Church only one Preface is used: anciently in the West there was a greater number than at present: which was about the twelfth century reduced to ten. Pope Pelagius (in a letter to the Bishops of Gaul, quoted by almost all the Ritualists) enumerates nine Prefaces only, proper to certain days. To this a tenth was afterwards added, in honour of the Blessed Virgin, which is mentioned as to be used also in the English Church, by the 14th Canon of the Synod of Westminster, A. D. 1175.

Wilkins. Conc. tom. i. 478.

Page 32, line 17. *Sarum, Bangor, &c.* "Sursum corda." This invitation is to be found in all the Liturgies both of the Eastern and Western Churches: and without doubt is of Apostolical authority. S. Cyprian especially alludes to it, in his treatise *de Oratione Dominica*. Opera, p. 213. "Sacerdos ante orationem præfatione præmissa, parat fratrum mentes dicendo, *Sursum corda, &c.* In some of the old Sacramentaries, the Canon begins with the words, "Sursum corda." As in the Gelasian. *Thomas.* Codex. Sac. pag. 196.

Page 33, line 5. *Rom.* "Sine Oremus." This seems a remarkable variation from the English rubric. The reason is said to be, because in the Roman Church, all the prayers which come between the *Offertory* and the *Secret*, have been considered (since they were introduced) as a part of that prayer: and to be included in the *Oremus* before the *Offertory*.

Page 36. "Canon Missæ." Oratio quæ incipit, *Te igitur*, quamque sequitur *Pater*, dicitur Canon, quippe quæ tanquam regula in Sacrificio offerendo servanda, nunquamque mutanda præscripta fuerit.

Le Brun. tom. i. pag. 197.

The whole Canon of the Mass was sometimes called *Secretum*: as, for example, in the third decree of the Synod of York, 1195, which respects the correctness of the Manuscripts used in the public Services, and begins: "Quia *secretum missæ* frequen-

ter invenitur, aut scriptorum falsitate, aut librorum vetustate corruptum, ita ut legi distincte non possit," &c.

Wilkins. Conc. i. 501.

The title *Canon*, as applied to this part of the Service, is as old certainly as at least the time of Gregory the Great: who himself speaks of his having directed the Lord's prayer to be said "*mor post Canonem.*" Strictly the Canon ends with the Lord's prayer: and in many Manuscripts a different style of writing begins again immediately after it.

Page 36, line 6. *Sarum, Bangor, &c.* "Hæc dona hæc munera." Quod Superior inferioribus, Creator creaturis, Rex subditis donant, id *donum* dicitur; quod autem subditi Principi, inferiores Superioribus, iisque exhibent, quibus debent, *munus* appellatur. Panis et vinum quæ super Altari sunt, dicuntur *dona* quoad Deum, a quo omne bonum in nos derivatur, sunt autem munera quoad homines, qui Deo eadem exhibent.

Le Brun. tom. i. pag. 200.

See also some verses by Hildebert, quoted, Durant. ii. 23.

Page 36, line 7. *Sarum, &c.* "illibata." This is to be referred, not to the sacred elements, but rather to the purity both of soul and body which is fitting to the Priest. By the use of this term he commends (according to the best ritualists) his own singleness of heart, and sincerity, to God.

Page 36, line 17. *Sarum, &c.* "et rege nostro." *Sacrificamus pro salute Imperatoris*, says Tertullian (ad Scapulam, c. 2.) quoted by Cardinal Bona; and we know from Eusebius, how strictly this duty was fulfilled, even in the case of the Emperors Gallus, Valerian, and Gallienus. *Hist. Ecc. lib. vii. c. 1.*

S. Paul, in the 2nd chapter of the Epistle to S. Timothy, must have alluded to the Eucharist, and the prayers then to be offered up in behalf of Kings. There can be no *giving of thanks* in its usual sense to God, for His permitting of a persecuting King. But, as Theophylact says, "*their safety is our peace.*"

Page 38, line 1. *Bangor.* "Sequitur infra canonem." This rubric was inserted, and in the Roman, "*infra actionem,*" to remind the officiating Priest that on certain days, another form was to be used instead of the usual one, here given.

Page 38, line 6. *Sarum*, &c. "ac Martyrum." None are here commemorated by name, who are placed in the Church lower in rank than the Martyrs. The Blessed Virgin, although she departed at last in peace, is entitled, as S. Jerom has said, to that rank also, having indeed suffered all the pains of it, according to Simeon's prophecy.

Upon this point I would also quote the fourth stanza of a very ancient English hymn to the Blessed Virgin.

"Heyl mayden, heyl modur, *heyl martir trowe*,
 Heyl kyndly i knowe confessour,
 Heyl evenere of old lawe and newe,
 Heyl buildor bold of cristes bour,
 Heyl rose higest of hyde and hewe,
 Of all ffuytes feirest flour,
 Heyl turtell trustiest and trewe,
 Of all trouthe thou art tresour,
 Heyl puyred princesse of paramour,
 Heyl blosme of brere brihdest of ble,
 Heyl owner of eorthly honour,
 Yowe preye for us thi sone so fre. *Avē* etc.

Vide, *Warton's Hist. of English Poetry*, vol. ii. p. 152.

Page 38, line 7. *Sarum*, &c. "Grisogonus." A noble Roman citizen, who, according to the Golden Legend, suffered martyrdom near Aquileia, in the persecution under Diocletian. His day in the Calendar is Nov. 24th.

Golden Legend. Edit. Wynkyn de Worde, 1527.

Page 38, line 7. *Sarum*, &c. "Joannis et Pauli." Brothers, who were beheaded by order of Julian the Apostate. The history of these Saints is given in the Golden Legend. Their day is June 26th.

Page 38, line 7. *Sarum*, &c. "Cosmæ et Damiani." These two, says the Golden Legend, were also brothers, *lerved in the arte of medycyne and of leche crafte: and heled all maladyes and languours for y^e loue of God, without takynge of ony rewarde*. They were put to death at Rome about A. D. 284. Their day is September 27th.

Page 40, line 1. *Sarum*, &c. "In sanctas ac venerabiles

manus suas." This is not expressly stated, (neither are some other particulars which follow) in the Gospels, but is to be found in the Liturgies of S. Clement, S. James, S. Basil, and S. Chrysostom.

Page 44, line 9. *Sarum*, &c. "*Per manus Angeli tui.*" Upon the meaning of this passage in this very ancient prayer, there is a great variety of opinion. Some refer it, but I think scarcely with sufficient reason, to our Blessed Lord Himself, as *the Angel*; "*per excellentiam Angelus, Sanctus Dei Angelus,*" &c. Pope Innocent has said well: "*Tantæ sunt profunditatis hæc verba, ut nulla acies humani ingenii tanta sit, ut ea penetrare possit.*" And again, according to another Bishop of Rome, quoted also by the Ritualists: "*Quis enim fidelium, habere dubium possit in ipsa immolationis hora ad Sacerdotis vocem cœlos aperiri, in illo Jesu Christi mysterio angelorum choro adesse, summis ima sociari, terrena cœlestibus jungi, &c.*" Vide Preface, page lxxiii, and Note 85.

Page 46, line 5. *Sarum*, &c. "*Cum Joanne, Stephano, &c.*" The Martyrs whose names are especially commemorated here, are not of one, but of several classes. Evangelists, Deacons, Apostles, Disciples, Bishops, Popes of Rome, Priests, Exorcists, the married and the virgin states, are all included.

Page 54, line 14. *Sarum*. "*Diaconus pacem recipiat.*" Instrumentum, quod inter Missarum solemnia populo osculandum præbetur. *Du Cange*. Gloss. The introduction of the Pax instead of the old practice of mutual salutation was not until about the thirteenth century. In a Council held at York, in the year 1250, under Walter Gray, Archbishop, the earliest mention occurs of the Pax, or *Osculatorium*, as used in England. It is named among the ornaments and furniture of the Altar, which were to be provided by the parishioners. *Wilkins*. Concil. i. 698. Again, in the same collection, ii. 280, we find a similar order to have been made in the province of Canterbury, in the year 1305, at the Council of Merton: "*tabulas pacis ad osculatorium.*" Both of these Constitutions are to be found also in *Johnson's Eccles. Laws*, vol. ii. Several figures of the Pax are given in works relating to the subject, and in many of the printed editions of the *Sarum Missal* it is represented as part of the furniture of the

Altar, in the woodcut which commonly precedes the service for Advent Sunday.

Page 59, line 11. *Herf.* (*et pro defunctis fidelibus?*) This is a very remarkable prayer: not to be found in any edition that I have seen of the Sarum, York, or other English Use, or Roman: whether printed or manuscript. The copy of the Hereford Missal in the Bodleian (from which, as it is stated in the Preface, the present text is taken) has *one* erasure in the Canon which occurs in this prayer; the only other copy which is known to exist (also in the Bodleian Library) wants the leaf altogether. Over the erasure is written in an old hand, "*et pro defunctis fidelibus:*" these words, however, do not occupy all the original space.

Page 60, line 11. *Sarum.* "*Quo sumpto.*" This was the time when the Communion was given to any who were desirous of receiving; as it is especially directed in the general rubrics which precede the Roman Use.

Page 65, line 10. *Herford.* "*Corpus tuum, Domine, quod sumpsi, &c.*" This prayer was necessarily altered, after the Cup was denied to all except the officiating Priest. Anciently it was in the plural number: and occurs in the old Gothic Liturgy; "*Corpus tuum, Domine, quod accipimus (accepimus?) et calicem tuum (calix tuus?) quem potavimus, &c.*"

Thom. Missale Gothicum, p. 392.

Page 66, line 10. *Sarum, &c.* "*Benedicamus Domino.*" The reason why sometimes this form, and sometimes the "*Ite missa est:*" was used, seems to be, that upon the lesser festivals, only the more religious and spiritually disposed would make a practice of being present, who were not to be so suddenly, as it were, dismissed, but rather were to give thanks to God. Upon the greater feasts, a large number of people of all occupations would probably attend, and to these the "*Ite missa est*" would be a license to depart.

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